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Essays on Kāçmīrī grammar

Sir George
Abraham Grierson





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PROFESSOR OF SANSKRIT
1880-1926

ESSAYS

ON

KĀÇMĪRĪ GRAMMAR

BY

GEORGE A. GRIERSON, C.I.E., PH.D.,

of Her Majesty's Indian Civil Service.



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DEDICATED
WITH MUCH AFFECTION
TO
THE MEMORY OF
GEORG BÜHLER

BY

One whose privilege it was to know him as a Guide,
as a Counsellor, and as a Friend.



केन रत्नमिदं दृष्टं

मित्रमित्रत्वपरमदयम् ।

ADDENDA ET CORRIGENDA.

Page.	Line.	For	Read.
5	14	ཁྱམ	ཁྱམ
"	19	Sirinagar	Çrinagar.
8	31	khəṭ	khəṭʰ.
11	27	ā-mātrā	ā-mātrā.
20	26	པུ་ལྷ་པུ་ལྷ་པུ་ལྷ་	པུ་ལྷ་པུ་ལྷ་པུ་ལྷ་.
"	31	ཁྱམ་ཁྱམ་ཁྱམ་	ཁྱམ་ཁྱམ་ཁྱམ་.
"	32	ཁྱམ་ཁྱམ་	ཁྱམ་ཁྱམ་.
27	7	tohʰ	tohʰ.
29	23	before ར ར ར ར	in the feminine before a final ར ར ར ར (ð).
30	13	hōkhʰ	hōkhʰ.
"	14	thread	thread or the like.
"	16	little	thin.
"	17	littleness	thinness.
"	18	erogʰ	erogʰ.
"	27	tsokʰ	tsokʰ.
31	11	tsəḡʰ	tsəḡʰ.
"	13	pound	grind.
36	Last	tsokʰ	tsokʰ.
"	"	tsəḡʰ	tsəḡʰ.
37	"	a snake	a snake, a fountain.
38	16	dobʰ	dəḡʰ.
"	"	dwabiñ	dəḡbiñ.
39	6	39	38.
44	8	Instrumental	Agent.
24	11	pōthʰ	pōthʰ.

Page.	Lines.	
51	11-14	Substitute the following :—

If the final consonant of a noun in this declension is preceded by *u*, that *u* is changed to *a* in all cases except the Nominative Singular. Thus *वाँदुर wādur*, a monkey; nom. pl. *वाँदर wādar*; instr. pl. *वाँदरो अतिन् wādarau aptin*; करन् *karun*, the act of doing; acc. sg. *करनन् karanas*; पस्तक *pōstukh*, a book; nom. pl. *पस्तक pōstakh*.

56	13	for 'tree-trunk'	read 'beam of wood.'
58	3-12	add कपुर् <i>kapur</i>	cloth.
79	4	for 'kunasatāth'	read 'kunasatath,' (and so throughout the seventies up to 78).
„	24	<i>kunanamāth</i>	<i>kunanamath</i> (and so throughout the nineties).
95	3	<i>w</i> or <i>v</i>	<i>w</i> or <i>v</i> , or
106	4	पाकन् <i>grākañ</i>	पाकन् <i>grākañ</i> .
137	3 from bottom	वद्	वद्
142	19	substances	substantives.
148	16	<i>kūf</i>	<i>kūf</i> .
202	5	करन्	करन्
237	5 from bottom	बुधियेव	बुधियेव
v	2 from bottom	<i>bōzan</i>	<i>bōzan</i> .
ix	2 from bottom	बुधियेव <i>wuphiyēw</i>	बुधियेव <i>wuphiyēyaw</i> .

Besides the above, see the special list of *corrigenda* to the list of Kāçmiri verbs, which is on pp. xci. and ff.



PREFACE.



The following essays on Kāçmīrī originally appeared in the Journal of the Asiatic Society of Bengal for 1896-1899. It is hoped that, as now completed, they will be found to give a much fuller account of that interesting language than has hitherto been available.

Besides those who wish to study Kāçmīrī for its own sake, it is also of considerable interest to comparative philologists. I know of no Indo-Aryan language which in her grammatical construction is so naked and unashamed. With but the thinnest veil of mystery, she freely displays to the ardent eyes of the student, not only the general contour of her graceful form, but each joint, each articulation. Devoid of every feeling of false modesty, she discloses many a secret which is jealously hidden by her more prudish sisters of the south. This fact has been prosaically dwelt upon by me on former occasions,¹ and I need not discuss it further here. It is sufficient to point out that a study of Kāçmīrī is an essential preliminary to any enquiry which deals comparatively with the mutual relations of the modern Aryan vernaculars of India.

Although I believe that I may claim that this work is more full and more accurate than its predecessors, I trust that it will not be taken as intended to supersede the useful little grammar of Mr. Wade. To begin with, I hardly touch upon syntax, a branch of Kāçmīrī grammar which is treated of by that scholar with considerable fulness. Then, the following pages are scarcely meant for the beginner who only wishes to acquire a slight colloquial knowledge of the language. Such students cannot do better than commence with Mr. Wade's book, and, when they have mastered it, they will find it to their advantage, if they wish to proceed further in their studies, to peruse these essays also. I lay stress upon this point, because I have had occasion more than once to differ from Mr. Wade, and to state the fact clearly; and I should be sorry to think that my having done so would lead the reader to suppose that I generally condemned a grammar from which I have myself drawn no little profit and instruction.

¹ See *On Pronominal Suffixes in the Kāçmīrī Language*, J. A. S. B., Vol. lxiv. Part I, pp. 336 and ff., and *On the Radical and Participial Tenses of the Modern Indo-Aryan Languages*, ib. pp. 352 and ff.

One other word of warning is necessary. The language illustrated in this book is that used by the Hindūs of Kashmir, and not that of the Musalmāns. The difference between these two dialects is mainly one of vocabulary, the Musalmāns freely using Persian and Arabic words which are avoided by the Hindūs. For this reason the dialect of the latter is much more purely Kāçmīrī than that of the former, but it should be borne in mind that while the followers of Islām number about 95 per cent. of the population of Kashmir, the Hindūs number less than five. On the other hand, nearly all the old written literature of the country is Hindū, and is in the language illustrated in the present grammar.

There is no fixed system of spelling Kāçmīrī, either in the Persian character used by Musalmāns, or in the Çaradā and Dēva-nāgarī characters used by Hindūs. In such a matter, every writer is a law unto himself, and the student is warned that in reading manuscripts he will find numerous divergencies from the system here adopted. This system is that invented by Īçvara-kaula for recording the grammar of his native language in his excellent Sanskrit work the *Kaçmīra-çabdāmṛta*,¹ of which the present book is hardly more than an adaptation to English needs. The true alphabet of the Kāçmīrī language is the Çaradā, but I have abandoned it and used the Dēva-nāgarī for two sufficient reasons. One is that the Çaradā is familiar to very few Europeans, and it is not advisable to add to the difficulties which must be experienced in acquiring a by no means easy language. The other is that no Çaradā types are available.

Surprise may be evinced that so large a space is devoted to the phonology of the language. No less than thirty-two pages are given up to the vowels and the consonants. But epenthetic changes of the former and palatalisations of the latter are so important a feature of Kāçmīrī that too great attention cannot be paid to them. They form the whole groundwork of the somewhat complicated grammar, and once their principles are mastered, the superstructure will be found comparatively easy. The student is advised to read the first two chapters attentively before attacking the more attractive nouns and verbs.

I should be ungrateful if I did not here record my thanks to the kind friends who, possessed of a greater knowledge of the language than I have myself, have given me their assistance on various points. I must specially state my obligations to the Rev. J. Hinton Knowles of Çrinagar, who with the most liberal generosity has frequently helped me from the stores of his unequalled knowledge of Kāçmīrī.

¹ Edited by the present writer, and published by the Asiatic Society of Bengal.

In conclusion, I may be permitted to express the lively regret which I experience when I call to mind that these pages will never be looked upon by the Friend and Counsellor to whose memory they are dedicated. It was Bühler who first directed my attention to the study of Kāçmīri, and it was through his help that I was enabled to trace the materials on which these pages are founded. They owe all their inspiration to him; and, during their preparation, hours of what was often monotonous work were cheered by the hope of his kindly appreciation of the final result,—a hope, alas, destined never to be realised.

SYSTEM OF TRANSLITERATION ADOPTED IN THE
FOLLOWING PAGES:—

(medial) [°]; ञ (medial) a, (final) [°], (ð); वा a; इ [°]; ए [°]; ई [°]; उ [°];
अ u; अ [°]; अ [°]; अ r; (य ð); ए ð; ऐ ai; (व ð); औ ð; औ au; [°]

क ka	ख kha	ग ga	घ ga.
च ca	छ cha	ज ja	झ ña.
ट ta	ठ tha	ड da	ढ ña.
त ta	थ tha	द da	न na.
प pa	फ pha	ब b	म ma.
य ya, ð	र ra	ल la	व wa, ð.
श sa	ष sa	स sa	ह ha.

Note.— इ [°] उ [°] and अ [°], are called *i-mātrā*, *u-mātrā*, and *ā-mātrā*, respectively. See p. 3.

When a vowel is modified (usually by a following *mātrā*-vowel or [°]) the mark ¹ is placed over the syllable in the Dēva-nāgarī character, and a dot is placed under the vowel in the Roman character. Thus क ¹ k¹, क ¹ k¹, and so on.

When the half-pronounced *a* occurs in the middle of a word, it is represented by *virāma*. Thus क ¹द ¹ *ka¹da¹*. When it is modified it is transliterated [°]. Thus क ¹द ¹ *ka¹da[°]*. This modification, it will be seen, is not marked in the Dēva-nāgarī character. In this I have followed the native grammarian. At the end of a word, every *a* is only half pronounced. Thus क ¹ *ka¹*, (see p. 6). When the vowel *a* is pronounced like the *a* in *hat*, it is transliterated ð.

The syllable य *ya* is often pronounced like *æ*, and the syllable वा *wa* like *ð*: the first representing the sound of the *e* in *met*, and the second that of the *o* in *hot*. In these cases, the syllables are transliterated and ð respectively. See pp. 26 and 16.

When these *ḥ* and *ḥ* are modified I have not always been consistent in transliteration. In the earlier pages I have represented a modified *ḥ*, by simply *ḥ*, as in *ḥḥ* *ḥḥ*, and a modified *ḥ*, by *ḥ*, as in *ḥḥ* *gḥ* (both on p. 26). Sometimes also I have transliterated the latter by *uḥ*, as in *uḥḥ*, on p. 87. In the later pages, as types became available, I have throughout represented them by *ḥ* and *ḥ* respectively.

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Notes.— All the above references are to the figures on the outside TOP corner on each page. On the other hand, all references in the text itself are to the figures on the outside BOTTOM corner on each page.

*From the Journal, Asiatic Society of Bengal, Vol, LXV. Part, I, No. 3,
1896, p. 280.*

On the Kāçmiri Vowel-System.—By G. A. GRIERSON, C.I.E., I.C.S.

[Read November, 1896.]

The only serious attempt to grapple with the intricacies of Kāçmiri pronunciation is that contained in Major Leech's grammar of the language contained in pp. 397 and ff. of the *J. A. S. B.*, Vol. XIII, for 1844.

For its time Leech's grammar was a wonderful production, but it has the disadvantage of being entirely written in the Roman character, without any definite system of transcription. He gives lists of words classified according to their vowel sounds, and extending over eight pages. These lists (and I have tested every word in them, in the mouth of a Kāçmiri Paçdit) are in the main accurate, but it is generally difficult and sometimes impossible to identify the words he writes, or to reproduce them in either the Persian or the Nāgarī character.

Kāçmiri is written both in the Persian and in the Çāradā alphabets. The latter belongs to the family of which Dēvanāgarī is the best known member, and will be represented (for convenience sake) by Dēvanāgarī in this paper. The Persian character is used by the Muḥammadans (who form about 93 per cent.), and the Çāradā (Dēvanāgarī) by the Hindūs (who form, say, 6 per cent.) of the population. Carey in his Serampur translation of the New Testament (1821) used the Çāradā character, but since then Missionaries have used either the Persian or the Roman character. The Persian character, with its facile omission of vowel-marks is not suited for representing the intricate vowel-system of Kāçmiri. And, indeed, to one who is not familiar with the pronunciation of the language from practical experience, it would be impossible to gain merely a faint idea of the correct pronunciation of most Kāçmiri words, even from a fully vocalized Persian transcription. This is forcibly illustrated by the late Dr. Burkhard's *Essays on Kāçmiri*. He transliterated rigidly from the Persian character, and hence, as a means for giving a practical colloquial acquaintance with the language, his papers are of little value, though of great value in other respects.

The various systems of transliteration into the Roman character with the help of diacritical marks added to the vowels, are based on the Persian method of transcription, and have most of its faults. For instance Wade in his grammar represents three distinct *a* sounds *vis.*, *ū*, *a'* and *a* by one sign *a*. Another *a* sound, *vis.*, *a"*, he represents by *o*: and at the same time uses the same sign to represent the *ō* in *cob*, an altogether different sound.

The Īaradā (Dēvanāgarī) system of writing Kāṣmīrī has the advantage of using fixed definite signs for fixed definite sounds. To those accustomed to the simpler, if less perfect systems hitherto in vogue, it, no doubt, looks clumsy, but, after considerable hesitation, I have come to the conclusion that, whether for the purposes of science or for the benefit of learners, the only satisfactory way of transcribing Kāṣmīrī in the Roman character is to follow the Īaradā system with a few minor modifications.

The Īaradā system is based upon actual facts of the language. Kāṣmīrī differs from other Indian languages in using vowels at the end of a word which are either silent or nearly so, but which modify the pronunciation of the vowel of the preceding syllable. To an Englishman or Russian this is a commonplace of spelling. An Englishman pronounces the *a* in the word *mar*, in a certain way. By adding an *e*, he gets the word *mare*, in which the final *e* is silent, but modifies the pronunciation of the preceding *a*. In Kāṣmīrī these silent (or nearly silent) vowels are called by Hindū Grammarians, *mātrās*, and there are three of them, *vis.*, *i-mātrā*, *u-mātrā*, and *ā-mātrā* which are represented in the Īaradā character by the ordinary signs for *i*, *u*, and *ā* respectively with the sign for *virāma* appended. The mark ¹ is also placed over the preceding vowel to show that it is modified. In the Roman character they are conveniently represented by a small *i*, *u* or *a*, above the line, a dot being placed under the preceding vowel to indicate modification. Examples are ¹कृ kṛⁱ, they (masc.) were made; ¹कृ kṛ^u, he was made; and ¹कृ kṛ^a, she was made. Speaking very roughly, the first may be said to be pronounced something like the English pronunciation of *Kyrie* (in *Kyrie eleison*), the second something like *core* (English mute *e*), and the third something like *kür* (German *ü*). In the Persian character, the first is written کَر kārⁱ, the second کُر kūr^u, and the third indifferently کَر kār or کِر kīr. Mr. Wade transcribes the first kṛⁱ, the second kṛ^u, and the third kṛ.

Of these *mātrās* it may be said that *u* and *ā* are as a rule absolutely silent, while *i* is just heard.

The history of these modified sounds is evident enough. It will suffice to take *u-mātrā* as an example. The Skr. कृतः *krtaḥ*, done, became in Apabhraṃça Prākṛit करिउ *kariu*, from which was derived the old Kāçmīrī करु *karu*. By epenthesis, of which the Kāçmīrī is extremely fond, this became pronounced कउरु *kaur* whence we get the modern pronunciation 'core.' The old spelling was, however, retained, but the mark of *virāma* was added to show that the final *u* was silent. So also कॄरि *karī*, represents an Apabhraṃça *करिउ *kariū* and कॄरु *karu* represents an Apabhraṃça, *करिवा *kariā* or करी *kari*. It can easily be shown that *ū-mātrā* represents an older *ī*, not an older *ū*. Words in *ū-mātrā* are nearly all feminine forms of masculines in *u-mātrā*, a fact which explains the adoption of the long *ū* sign as a substitute for the long *ī*.

Sometimes by the addition of suffixes these *mātrā*-vowels cease to be at the end of a word. If the suffix consists of a single consonant, they are then fully pronounced (still, however, modifying the preceding vowel) and the sign of *virāma* is omitted. In this case, *ū-mātrā* takes the sound of a short German *ü*. Thus, if we add the suffix *n*, meaning 'by him,' to the above words, we get from कॄरि *karī*, कॄरिन् *karin* (pronounced something like *kyrin*); from कॄरु *karu*, कॄरुन् *karun* (pronounced something like *korun*); and from कॄरु *karu*, कॄरुन् *karūn*, (pronounced something like *kürūn*).¹ If, however, the suffix consists of a consonant and a vowel, or more, the *mātrā* vowels remain unpronounced. Thus, take the suffix *wa*, by you. Adding this to कॄरि *karī* we get कॄरिवा *karīwa*, (pr. *kyrwa*); to कॄरु *karu*, we get कॄरुवा *karuwa* (*korwa*); and to कॄरु *karu*, we get कॄरुवा *kürwa*). Again, adding the suffix *tha-s*, by thee I (was made), we get कॄरुथ *karūtha* (*kortha*), masc. and कॄरुथ *kūrtha*, fem.

The effect of these mute or *mātrā* vowels upon pronunciation of preceding vowels, forms the main subject of this paper.

Before dealing with them, it will be convenient to glance at the Kāçmīrī consonantal system. This is, in the main, the same as that which we meet in the Dēvanāgarī Alphabets. It must be observed, however, that Kāçmīrī, has no soft aspirates (*gh*, *jh*, *dh*, *dh*, and *bh*), The letter *jh* becomes *z*. Thus from Apabhraṃça बुज्जहा, *bujjha*, we have the Kāçmīrī बोझि *bōzi*, he will hear. The other letters simply lose their aspiration, e.g., Hindi √ *ghēr*, surround, but Kāçmīrī *gēr*, and so on.

Kāçmīrī has developed a new set of palatals, viz., च च and ञ,

¹ It must be clearly understood that these spellings do not do more than approximately indicate the pronunciation of these words. The exact pronunciation will be dealt with later on.

pronounced (and transliterated) *ts*, *tsʰ*, and *s* respectively. The nasal *ṣ* *ṣa* is pronounced *ṣyṣ*, and is treated as if it was spelled *ṣ*. With Virāma (*ṣ*) it is pronounced *ṣy*, and is treated as if it was *ṣny*.*

As regards transliteration ; it seems to me that the only satisfactory way, so far as this article is concerned, is to follow the Çaradā spelling throughout. The mātrā-vowels should be represented by a small letter above the line, and modified vowels should have a dot under them to warn the reader that they are modified. How they are modified is to be gathered from the particular mātrā which follows, and from the following rules. The only exception I make to this system of transcription is the representative of the *ḍ*-sound in *cob*, and the *ḍ*-sound in *ebb*. These, in Çaradā are represented by *wa* (or *ʋ*) and *ya* respectively, following a consonant. Thus *waḥya* (or *tḥya*) (pr. *tḥḥ*). As this *wa* and *ya* do not convey to the reader the sounds they represent, I transliterate them (when they represent these sounds) by *ḍ* and *ḍ* respectively.

I now proceed to deal with the vowels in due order. The lists of words given by Leech, in his paper above referred to, have been carefully read over with me by Paṇḍit Mukund Rām of Sirinagar,¹ and every word which we have been able to identify has been written down in the Dēvanāgarī character, and its pronunciation discussed. Many new words, illustrating new rules, have also been added.

ṣ *a* is usually pronounced as the short *a* in America.

The following are examples.

ṣṣṣ <i>ṣalakh</i> , a beating.	ṣṣṣ <i>ṣaṣakh</i> , thou wilt roll up.
ṣṣṣ <i>ṣanakh</i> , thou wilt say.	ṣṣṣ <i>ṣakakh</i> , thou wilt go.
ṣṣṣ <i>ṣhaṣakh</i> , thou wilt conceal.	ṣṣṣ <i>ṣachak</i> , thou wilt protect.
ṣṣṣ <i>ṣhaṣakh</i> , thou wilt be drowned.	ṣṣṣ <i>ṣanakh</i> , thou wilt cook.
ṣṣṣ <i>ṣanakh</i> , thou wilt congeal.	ṣṣṣ <i>ṣhanakh</i> , thou wilt dig.
ṣṣṣ <i>ṣṇanakh</i> , thou wilt obey.	ṣṣṣ <i>ṣṇanakh</i> , thou wilt measure.
ṣṣṣ <i>ṣaṣakh</i> , thou wilt take.	ṣṣṣ <i>ṣaṣakh</i> , thou wilt laugh.
ṣṣṣ <i>ṣarakh</i> , thou wilt regret.	ṣṣṣ <i>ṣaṣakh</i> , thou wilt be burnt.
ṣṣṣ <i>ṣarakh</i> , thou wilt endure.	ṣṣṣ <i>ṣarakh</i> , thou wilt experience.
ṣṣṣ <i>ṣalakh</i> , thou wilt be shaken.	ṣṣṣ <i>ṣalakh</i> , thou wilt rub.
ṣṣṣ <i>ṣalakh</i> , thou wilt throw over a person.	ṣṣṣ <i>ṣhalakh</i> , thou wilt be opened.
ṣṣṣ <i>ṣalakh</i> , thou wilt melt.	ṣṣṣ <i>ṣalakh</i> , thou wilt recover.
ṣṣṣ <i>ṣarakh</i> , thou wilt die.	ṣṣṣ <i>ṣalakh</i> , thou wilt slip.
ṣṣṣ <i>ṣaṣakh</i> , thou wilt tear.	ṣṣ <i>gar</i> , a house.
ṣṣṣ <i>ṣalakh</i> , thou wilt flee.	ṣṣṣ <i>aṣun</i> , to enter.
	ṣṣṣ <i>alyaṣ</i> , he shook.

¹ I must express my obligations to Dr. Stein for obtaining for me so excellent an assistant and teacher.

In monosyllabic words ending in an aspirated consonant, *a* takes nearly the sound of the *ā* in *hat*, thus कृक् *krākḥ*, a noise, but कृक् *krakḥ*, noises. कृक् *kāḥ*, a ram, gen. sg. कृक् कृक् *kaḥ sṇdḥ*. This difference is not marked in writing. I shall represent it by *ā*.

A final *a* is very lightly pronounced, and is therefore written above the line, as in *krakḥ*, above. With regard to final *ya*, vide post (page 304).

This lightly pronounced *a* also occurs between consonants. In such cases, in the Āradā character, the two consonants are compounded, and the vowel neglected. We thus get seemingly impossible combinations, such as the word कृक् or literatim *kṛh*, which cannot be possibly pronounced as written. The word is really pronounced *kṛḥ*, and means 'thou.' So also in many other words, e.g., कृक् (which I prefer to write कृक्) pronounced *hṛḥ*, he has swollen; कृक् (कृक्) *dṛḥ*, he shook out; कृक् (कृक्) *ktḥ*, he was wet; कृक् (कृक्) *rtḥ*, spite; कृक् (कृक्) *gṛḥ*, he ground: कृक् *dadṛḥ*, the edible part of a cucumber; कृक् *babṛḥ*, a flower; कृक् *gāḥ*, clever (fem.); कृक् *phḍṛḥ*,¹ a basket. The sound of this letter is very obscure and closely resembles that of the obscure vowel in the English termination *ble*, usually called the neutral vowel. It is liable to modification by a following *i*-, *u*-, or *ū-mātrā*, but its sound is so short, that only an acute ear can distinguish its various shades. Wade illustrates this *a* as well as the *a* modified by *ū-mātrā*, by *ṛ*, a system which lends to endless confusion, unless some clue is given to the modifying vowel.

Iṣwara-kaula in his Kāpmīri *Dhātu-pāṭha*, also notes a modified *ṛ*, which is not followed by a *mātrā*-vowel. It is pronounced slightly more labially than an ordinary *a*: i.e., a tinge of *o* is given to it; and it is, apparently, the short form of *ā* (*ö*). It closely resembles the ordinary sound of *a* in Eastern Bihāri, which is not nearly so broad as the corresponding sound in Bengali, but is still somewhat broader than the usual *a* of Benares-Hindī. The difference between *ṛ* is however, so very slight that it would pass unheeded by an ordinary ear. The sound occurs in the following verbal roots (including their causals, which I omit). It will be seen that with the exception of the root कृक् *prākḥṛ*, which is hardly an exception, in every single instance the *ṛ* is followed by a compound consonant the last member of which is *r*.

¹ Iṣwara-kaula spells all these with compound consonants. I prefer, deliberately, to write them with *virāma*, and shall do so in future. Mr. Hinton Knowles, whose authority is undoubted, would transcribe these words *hṛṇ*, *dṛṇ*, *ktṛṇ* (there is a difference of opinion as to the correct form of the part of the root *ktṛ*. I. K. makes it *ktṛ*), *rtṛ* and *gṛṇ*. This well illustrates the indefinite nature of the sound which, in the Āradā character, is represented by *virāma*, or absence of any vowel whatever.

The examples moreover include every case of an *a* followed by such a conjunct given in the *Dhātupāṭha*, and we are entitled to lay down the rule, that when *a* is followed by a compound consonant, the last member of which is *r* (or *ṣ*), it is modified to *ə*.

चदुर <i>adər</i> , be moist.	चदुर <i>nuṣṭər</i> (pr. almost <i>nuṣṭər</i>), make excessive.
चसुर <i>asər</i> , finish.	चसुर <i>paṣər</i> , fell a hem (in sewing).
चबर <i>abər</i> , cloud up.	चसुर <i>pasər</i> , decide the truth.
चसुर <i>kənsər</i> , be impoverished.	चदुर <i>paṣṭər</i> (Mr. Knowles would write <i>paṣṭər</i>), clean (fish).
चसुर <i>gənsər</i> , count.	चसुट <i>prəṣṭ</i> , be manifest.
चदुर <i>chakər</i> , scatter.	चदुर <i>phəṣər</i> , entangle.
चदुराव <i>chəṣṭərāv</i> , make white.	चदुराव <i>bəṣṭərāv</i> , protect.
चदुर <i>chəṣṭər</i> (pr. almost <i>chupər</i>), spend.	चदुर <i>bəṣṭər</i> , cause to be great.
चदुर <i>təwakər</i> (pr. almost <i>təukər</i>), make angry. [defile.	चदुराव <i>bəṣṭərāv</i> , bake bread.
चदुर <i>təhyəṣər</i> (pr. almost <i>təhiṣər</i>),	चसुर <i>bənsər</i> , divide.
चदुर <i>təhyəṣər</i> (pr. almost <i>təhiṣər</i>),	चदुर <i>bələr</i> , cure.
put out (fire).	चसुर <i>byəṣṭər</i> (pr. almost <i>biṣṭər</i>),
चदुर <i>təhwəṣər</i> (pr. almost <i>təhuṣər</i>),	make separate.
make short.	चसुर <i>brəṣṭər</i> , mislead.
चदुर <i>ḍəkkər</i> , depend upon.	चदुराव <i>məṣṭərāv</i> , madden.
चदुर <i>təṣṭər</i> , make hot.	चसुर <i>mənsər</i> , make imperfect.
चदुर <i>təṣṭər</i> , make thin.	चदुर <i>məṣṭər</i> , cause to forget.
चदुराव <i>təṣṭərāv</i> , cause to fear.	चदुर <i>mucṣṭər</i> , (pr. almost <i>mufər</i>),
चदुराव <i>təṣṭərāv</i> , cause to fear.	make fat.
चदुराव <i>trəṣṭərāv</i> , (pr. almost <i>trugṭərāv</i>), make hard.	चदुर <i>mucṣṭər</i> (pr. almost <i>mucṣṭər</i>),
चदुर <i>tṭəṣṭər</i> , make high.	make blunt.
चदुराव <i>dəṣṭərāv</i> , make wasted.	चदुर <i>mucṣṭər</i> (pr. almost <i>mudər</i>),
चदुराव <i>drəṣṭərāv</i> (pr. almost <i>drugṭərāv</i>), price highly.	be sweet.
चदुर <i>dəṣṭər</i> (pr. almost <i>dubər</i>), bury.	चदुर <i>rəṣṭər</i> , put in order.
चदुराव <i>nəṣṭərāv</i> , make naked.	चदुर <i>lyəṣṭər</i> (pr. almost <i>lidər</i>), be yellow.
चदुराव <i>nəṣṭərāv</i> , cause to shake.	चदुर <i>wəṣṭər</i> , bury.
चदुर <i>nuṣṭər</i> (pr. almost <i>numər</i>),	चदुर <i>vyəṣṭər</i> (pr. almost <i>viṣṭər</i>), decide.
cause to bow.	चदुर <i>vyəṣṭər</i> (pr. almost <i>viṣṭər</i>), separate.

वृत्त <i>vyāṭh^r</i> (pr. almost <i>viṭh^r</i>), make fat.	वृत्तराव <i>svaṭṭ^rāḍv</i> (pr. almost <i>svaṭṭ^rāḍv</i>) appease.
वृत्त <i>vyāḍ^r</i> (pr. almost <i>viḍ^r</i>), be slack.	वृत्त <i>svamb^r</i> (pr. almost <i>sumb^r</i>) make level.
वृत्त <i>vyāp^r</i> (pr. almost <i>vip^r</i>), cause to pervade.	वृत्त <i>hāt^r</i> , make thin.
वृत्त <i>vyāṣ^r</i> (pr. almost <i>viṣ^r</i>), scatter.	वृत्त <i>hāṇḍ^r</i> , be cold.
वृत्त <i>spāṇ^r</i> , make deep.	वृत्त <i>hwaṭkh^r</i> (pr. almost <i>hukh^r</i>), make dry.
वृत्त <i>spāṇḍ^r</i> , be ready.	वृत्तराव <i>hwaṭṭ^rāḍv</i> (pr. almost <i>hwaṭṭ^rāḍv</i>), cause to become de- cayed.
वृत्त <i>syās^r</i> (pr. almost <i>sīs^r</i>), make straight.	वृत्त <i>hwaḍ^r</i> (pr. almost <i>hub^r</i>), conquer.
वृत्तराव <i>syāṇ^rāḍv</i> (pr. almost <i>siṇ^rāḍv</i>), make soft.	वृत्त <i>hwaṇ^r</i> (pr. almost <i>hum^r</i>), appease.
वृत्त <i>syāṇḍ^r</i> (pr. almost <i>sind^r</i>) become red.	

When the vowel *a* is modified by *i-mātrā*, it is pronounced nearly as the *ä* in *hat*. The *i-matra* is also very lightly pronounced, both in the same syllable as the *ä*, with the *ä*, as well as in its own syllable. This has led to various methods of transcription. For instance, some transcribe वृत्ति by *ais*, and others by *asⁱ*. The true pronunciation is something like *aⁱ*. I prefer to transcribe it by *aⁱ*, which follows the native system. The *i-mātrā* is shown in its proper place, and a dot (corresponding to the Çāradā ¹) is placed under the *a* to show that it is modified. The following are examples of *a* modified by *i-mātrā*.

वृत्ति <i>aⁱ</i> , pronounced <i>aⁱ</i> , we.	वृत्ति <i>zāⁱ</i> (<i>zāⁱ</i>), deaf (masc. pl.)
वृत्ति <i>kāⁱ</i> , pr. <i>kaⁱ</i> , bracelets.	वृत्ति <i>khāⁱkhⁱ</i> (<i>khāⁱkhⁱ</i>), name of caste (masc. pl.)
वृत्ति <i>pāⁱ</i> , pr. <i>pāⁱ</i> , ripe (masc. pl.)	वृत्ति <i>bāⁱ</i> (<i>bāⁱ</i>), great (masc. pl.)
वृत्ति <i>dāⁱ</i> (<i>dāⁱ</i>), strong (masc. pl.)	वृत्ति <i>gāⁱ</i> (<i>gāⁱ</i>), thin, weak (masc. pl.)
वृत्ति <i>khāⁱ</i> (<i>khāⁱ</i>), having a scald- head (m. pl.)	वृत्ति <i>khāⁱ</i> (<i>khāⁱ</i>), cupboards (masc. pl.)
वृत्ति <i>tāⁱ</i> (<i>tāⁱ</i>), many (masc. pl.)	

When *a* is followed by *u-mātrā* it takes a sound which it is easy to describe, but which it is difficult to express in writing. It is the short sound corresponding to the long *ō* in the English word *home*. It may be represented by *o*, i.e., the short sound of *ō*. It has nothing to do with the short *ö* in the English word *cöb*, which also occurs in Kāçmiri but is represented differently (see pages 294 and 304). The *u-mātrā* itself is

hardly pronounced at all. Paṇḍits say it can be heard, but when they say they pronounce it, its sound altogether fails to reach my ear. That is probably the fault of my ear, but it is not an exceptionally dull one. All that I hear is the final consonant immediately preceding the *u-mātrā*, pronounced with exceptional clearness. In English, we have a habit of clipping our final consonants. Thus, in the English word *bad*, the *d* is only half pronounced. If we added an *u-mātrā* in Kāçmīrī we should to an English ear, only fully complete the pronunciation of the final *d*, or in other words double it. I would therefore, represent the pronunciation of such a Kāçmīrī word as *bəḍḍ*, great, by *boḍḍ*, in which the doubled *d* means that the tongue must not only touch the palate to get the sound of *d*, but must also be mostly drawn back, after a perceptible interval, so as to complete the explosion.

The dot under the *ḍ* corresponds to the ⁴ of the Çaradā character, and warns the reader that the *a* is modified by the following *u-mātrā*.

Wade transcribes this *a* modified by *u-mātrā*, by *ṛ*. As he also transcribes the *ṛ* sound of *coḅ*, by the same sign, great confusion is caused to the learner.

The following are examples of *a* modified by *u-mātrā*.

[Note that every word ending in *u-mātrā* is masculine, and that all nouns ending in *u-mātrā* belong to Wade's 2nd declension].

बड़ <i>bəḍḍ</i> , pronounced <i>bodd</i> ; great (m. sg.)	नल <i>nal</i> (noll), an entire cowrie.
बड़ <i>bəḍḍ</i> (<i>boll</i>), open, loose.	बड़ <i>bəḍḍ</i> (<i>boll</i>), recovered in health.
बड़ <i>bəḍḍ</i> (<i>boll</i>), a hut, a fowl-house.	बड़ <i>bəḍḍ</i> (<i>boll</i>), a hole in a wall, for entrance.
बड़ <i>bəḍḍ</i> (<i>boll</i>), burnt.	बड़ <i>bəḍḍ</i> (<i>boll</i>), made.
बड़ <i>bəḍḍ</i> (<i>boll</i>), a place of concealment, a wall-cupboard.	बड़ <i>bəḍḍ</i> (<i>boll</i>), tall.
बड़ <i>bəḍḍ</i> (<i>boll</i>), made.	बड़ <i>bəḍḍ</i> (<i>boll</i>), a round basin for milk.
बड़ <i>bəḍḍ</i> (<i>boll</i>), pudendum muliebri.	बड़ <i>bəḍḍ</i> (<i>boll</i>), a hole.
बड़ <i>bəḍḍ</i> (<i>boll</i>), dumb.	बड़ <i>bəḍḍ</i> (<i>boll</i>), cut. [ment.
बड़ <i>bəḍḍ</i> (<i>boll</i>), drowned.	बड़ <i>bəḍḍ</i> (<i>boll</i>), the skirt of a garment.
बड़ <i>bəḍḍ</i> (<i>boll</i>), taken.	बड़ <i>bəḍḍ</i> (<i>boll</i>), sleeve.
बड़ <i>bəḍḍ</i> (<i>boll</i>), mad.	बड़ <i>bəḍḍ</i> (<i>boll</i>), more.
बड़ <i>bəḍḍ</i> (<i>boll</i>), light, gentle (of speaking.)	बड़ <i>bəḍḍ</i> (<i>boll</i>), thin, weak.
	बड़ <i>bəḍḍ</i> (<i>boll</i>), white.

When *a* is followed by *u-mātrā* it takes a sound closely corresponding to that of the German *a*. As in the case of *u-mātrā*, paṇḍits say

that the *ū-mātrā* is pronounced (be it ever so lightly), but to me, all that I can hear is the full pronunciation of the final consonant, which, under the head of *u-mātrā*, I attempted to illustrate by doubling it. The pronunciation of the word कूर *kūr*, would therefore be illustrated by *kürr*. Wade represents the *ū* sound by *ε*, which as before explained, gives rise to confusion. As explained before, I transliterate the Çaradā characters as they stand, the dot under the *ε*, showing that it is modified by the following *ū-mātrā*, and corresponding to the Çaradā ¹.

The following are examples of *a* modified by a following *ū-mātrā*.

[Most words ending in *ū-mātrā* are feminine, and belong to the third declension. There are, however, some masculines, e.g., दान *dān*, a pomegranate, which belong to the first declension.]

कूर <i>kūr</i> (pronounced <i>kürr</i>), a beam, she was made by us.	वूर <i>wūr</i> (<i>wüff</i>), rolled up.
सूर <i>sūr</i> (<i>sürr</i>), a deaf woman.	बूर <i>būr</i> (<i>büdd</i>), a great woman.
भूर <i>būr</i> (<i>bürr</i>), a crack in wood.	गूर <i>gūr</i> (<i>gürr</i>), a pitcher.
नूर <i>nūr</i> (<i>nürr</i>), the lower part of the arm.	तूर <i>tūr</i> (<i>tühürr</i>), empty, a bas ket.
अूर <i>ar</i> (<i>ürr</i>) well, strong.	खूर <i>khūr</i> (<i>khürr</i>), a she ass.
भूर <i>baṭh</i> (<i>büffh</i>), a hob.	वूर <i>war</i> (<i>würr</i>), dried pease pud- ding.
दूर <i>dar</i> (<i>dürr</i>), a strong woman.	पूर <i>pat</i> (<i>püff</i>), a small plank.
तूर <i>taṭ</i> (<i>tüff</i>), she was cut.	कूर <i>khāt</i> (<i>khüff</i>), concealed (fem.)
खूर <i>xaṭ</i> (<i>xüff</i>) torn, tattered (fem.)	फूर <i>phaṭ</i> (<i>phüff</i>), drowned.
रूर <i>rat</i> (<i>rüff</i>), she was taken.	यूर <i>yaṭ</i> (<i>yüdd</i>), bellies.

The following are examples of *ā*, which is pronounced as in Sanskrit or Hindi.

का <i>kāh</i> , wood (masc.)	बा <i>bāḍ</i> , a dancing boy (masc.)
का <i>kāṭh</i> , glass, pottery (masc.)	पा <i>pāḍ</i> , a pillow (masc.)
का <i>kād</i> , width (especially of a river) (masc.)	पा <i>pāl</i> , centre of a shawl or handkerchief (fem.)
का <i>kād</i> , a representative (masc.)	मा <i>māḍ</i> , working of dough (fem.)
गा <i>gāl</i> , shame (fem.)	बा <i>bāḡ</i> , a call to prayers (fem.)
डा <i>ṭākḥ</i> , name of a caste (masc.)	दा <i>dāḍ</i> , a bullock (masc.)
डा <i>ḍākḥ</i> , ashes (masc.)	बा <i>brāḍ</i> , a veraudah (masc.)
पा <i>pāph</i> , a sin (masc.)	मा <i>māch</i> , honey (masc.)
ता <i>tākḥ</i> , opening in a wall (masc.)	दान <i>dān</i> , a cooking place (masc.)
ना <i>nād</i> , a sound (masc.)	प्रा <i>prān</i> , an onion (masc.)
ला <i>lāz</i> , a stake (masc.)	वान <i>wān</i> , a shop (masc.)
दा <i>dāḡ</i> , a club (masc.)	रान <i>rān</i> , a thigh (fem.)

The letter *ā* is often modified to *ḍ*, the sound of which may be represented by the German *ä*. It is, however, a prolonged sound, drawled out, so to speak, and there is a touch of the sound of *d* in the English word *hall* in it, so that *ḍ* is not a perfectly correct representation, though the nearest available. Another way of considering the sound is to say that it is something between that of the *ea* of *earl*, and the *aw* of *awl*. The sound is a very peculiar one, and can really only be learned by the ear.

The following are examples of this letter, which is evidently derived from a long *ā* followed by an original *i* or *y*. E. g. *𑂔𑂱𑂔 ḍe* is derived from the Skr. *āyān*, through **āis*.

𑂔𑂱𑂔 <i>pḥkḥ</i> , five.	𑂔𑂱𑂔 <i>wḥkḥ</i> , (<i>wḍkḥ</i>) a ringlet (fem.)
𑂔𑂱𑂔 <i>lḥkḥ</i> , (pr. <i>lḍkḥ</i>) a stride (fem.)	𑂔𑂱𑂔 <i>ḍe</i> , (<i>ḍe</i>) a mouth (masc.)
𑂔𑂱𑂔 <i>wḥḥkḥ</i> , (pr. <i>wḍḥkḥ</i>) deceiving (fem.)	𑂔𑂱𑂔 <i>ḍr</i> , (<i>ḍr</i>) a kind of fruit (masc.)
𑂔𑂱𑂔 <i>lḥḥkḥ</i> , (pr. <i>lḍḥkḥ</i>) a eunuch (masc.)	pl. 𑂔𑂱𑂔 <i>ḍr</i> .
	𑂔𑂱𑂔 <i>krḍj</i> , (<i>krḍj</i>) a potter's wife, (fem. of 𑂔𑂱𑂔 <i>krāl</i>).

When *ā* is followed by *i-mātrā* or by *ḍ-mātrā* it always becomes modified to *ḍ*. As usual the *i-mātrā* is very slightly heard both before and after the succeeding consonant. The *ḍ-mātrā* is, to my ears, not audible, though the preceding consonant is somewhat more strongly pronounced, which I represent by doubling it.

When *ā* is followed by *u-mātrā* it is pronounced *ō*, and is so written. Thus take the verb 𑂔𑂱𑂔 *ḥḍrun*, to sort, arrange. The root is 𑂔𑂱𑂔 *ḥḍr*. The past tense masculine singular is formed by adding *u-mātrā* to the root, and is therefore 𑂔𑂱𑂔 *ḥḍr*. The feminine singular past is however, formed by adding *ḍ-mātrā*, and the original *ā* is therefore not changed to *ō*, but is modified to *ḍ*, thus 𑂔𑂱𑂔 *ḥḍr*. So the masculine plural is 𑂔𑂱𑂔 *ḥḍr*. The feminine plural, however, is formed by adding *y* which does not modify the preceding *ā*, and we have 𑂔𑂱𑂔 *ḥḍry* (i.e., *ḥḍrā*, see page 304). So also the base 𑂔𑂱𑂔 *krān*, a relation, has its nom. sg. 𑂔𑂱𑂔 *krān*, and its nom. pl. 𑂔𑂱𑂔 *krān*. Its dative plural is however, 𑂔𑂱𑂔 *krānyan* in which the original base 𑂔𑂱𑂔 *krān* is retained, without modifying the *ā* to *ḍ* or changing it to *ō*, because it is followed by *ya*, and not by *i-mātrā*, *u-mātrā*, or *ḍ-mātrā*. This point is important. It explains many difficulties in Kāṣmīrī declension and conjugation, and, so far as I know, attention has not previously been drawn to it. In dictionaries, the nom. form 𑂔𑂱𑂔 *krān* is given, but it would be better to give the declensional base 𑂔𑂱𑂔 *krān*, which is the original word. Note, however, that *ā* is the only vowel which is modified not only by *i-mātrā*, but even by a fully pronounced *i* when following it. Thus the dat.

sg. of *krān*- is *क्रानि* *krāni*, not *क्रानि* *krāni*. This is not the case with other vowels: e.g., the dat. sg. of *पूथि* *pūthi*- (feminine) is *पूथि* *pūthi* (fully pronounced *i*), not *पूथि* *pūthi*, while the nom. sg. (with *i-mātrā*) is *पूथि* *pūthi*, with the *ō* changed to *ū* (see page 302).

The following are examples of *ā* followed by *i-mātrā*.

क्रानि *krānī*, pr. *क्रानि* *krānī*, relations, *ब्याणि* *byāṇi* (*byōṇi*), seeds (pl. of *क्रानि* *krānī*).

द्वानि *dānī* (*dōnī*), churn-sticks, (pl. of *द्वानि* *dānī*).

The following are examples of *ō* followed by *u-mātrā*. As just explained, they are really instances of *ā* being followed by *u-mātrā*, and therefore changed to *ō*. They are all masculine nouns in *u-mātrā*. The nom. masc. plurals all end in *i-mātrā* preceded by *ā*. Thus *cyōn*, nom. plur. *cyānī*. The pronunciation of the *ō* is nearly like that of Sanskrit and Hindi, but is slightly drawled till it approaches that of *au* in *cause*, as befits its derivation from *ā* and *u*.

<i>म्योन</i> <i>myōn</i> (for <i>myān</i> -)	pronounced <i>myōnn</i> , my (masc.)
<i>च्योन</i> <i>cyōn</i> (<i>cyān</i> -)	<i>cyōnn</i> , thine (masc.)
<i>प्रोन</i> <i>prōn</i> (<i>prān</i> -)	<i>prōnn</i> , ancient (masc.)
<i>द्वोन</i> <i>dōn</i> (<i>dān</i> -)	<i>dōnn</i> , a churn-stick (masc.)
<i>क्रोन</i> <i>krōn</i> (<i>krār</i> -)	<i>krōrr</i> , a scab
<i>ब्रोन</i> <i>brōn</i> (<i>brār</i> -)	<i>brōrr</i> , a cat (masc.)
<i>चोन</i> <i>cōn</i> (<i>cār</i> -)	<i>cōrr</i> , an idiot (masc.)
<i>क्रोन</i> <i>krōn</i> (<i>krān</i> -)	<i>krōnn</i> , a relation.
<i>शोन</i> <i>śōn</i> (<i>śāl</i> -)	<i>śōll</i> , a kind of grain.
<i>तोन</i> <i>tōn</i> (<i>tān</i> -)	<i>tōnn</i> , he entered.
<i>द्योन</i> <i>dyōn</i> (<i>dyār</i> -)	<i>dyōrr</i> , rich (masc.)
<i>तोन</i> <i>tōn</i> (<i>tār</i> -)	<i>tōrr</i> , he was collected, four.
<i>प्योन</i> <i>pyōn</i> (<i>pyār</i> -)	<i>pyōrr</i> , dear (masc.)
<i>ब्योन</i> <i>byōn</i> (<i>byāl</i> -)	<i>byōll</i> , a seed.
<i>द्योन</i> <i>dyōn</i> (<i>dyān</i> -)	<i>dyōnn</i> , a foundation.

The following are examples *ā* followed by *ū-mātrā*, (including the letter *य* *y*, which is treated as if it was *य* *y*).

<i>चोन</i> <i>cān</i> (pr. <i>cōrr</i>), an idiot (fem. of <i>चोन</i> <i>cōn</i>).	<i>द्योन</i> <i>dyān</i> (<i>dyōrr</i>), a rich woman (fem. of <i>द्योन</i> <i>dyōn</i>) (rare).
<i>ब्रोन</i> <i>brān</i> (<i>brōrr</i>), a cat (fem. of <i>ब्रोन</i> <i>brōn</i>).	<i>आन</i> <i>ān</i> (<i>ōrr</i>), a shoe-maker's awl (pl. <i>आन</i> <i>ān</i> , i.e., <i>ārā</i>).

काक् <i>kār*</i> (<i>kōrr</i>), a neck.	चाक् <i>čār*</i> (<i>čōrr</i>), she was collected (masc. चीक् <i>čēr*</i>).
प्याक् <i>pyār*</i> (<i>pyōrr</i>), dear, beloved (fem. of प्योक् <i>pyōr*</i>). (fem.)	राक् <i>rār*</i> (<i>rōrr</i>), nights (fem.)
वाक् <i>wār*</i> (<i>wōrr</i>), a small garden	दान् <i>dān*</i> (<i>dōnn</i>), a pomegranate (masc.)
पार्क् <i>pār*</i> (<i>pōrr</i>), (fem.)	चाक् <i>čār*</i> (<i>čōny</i>), she entered (masc. चीक् <i>čēr*</i>).
माक् <i>mār*</i> (<i>mōjj</i>), a mother.	म्याक् <i>myār*</i> (<i>myōny</i>), mine (fem. of म्योक् <i>myōn*</i>).
गार्क् <i>gār*</i> (<i>gōrr</i>), kernel of Singārā (fem.)	चाक् <i>čār*</i> (<i>cyōny</i>), thine (fem. of चीक् <i>cyōn*</i>).
लार्क् <i>lār*</i> (<i>lōrr</i>), a cucumber, also she followed, (masc. लोक् <i>lōr*</i> he followed).	प्राक् <i>prār*</i> (<i>prōny</i>), ancient (fem. of प्रोक् <i>prōn*</i>).
प्राक् <i>prār*</i> (<i>prōrr</i>), she was waited for (fem. of प्रोक् <i>prōr*</i> , he was waited for).	

The vowel *i* is usually pronounced as in Sanskrit or Hindi. The following are examples:—

निक् <i>nish*</i> , near.	बिठ् <i>bith*</i> , an assembly (fem.)
सिक् <i>sil*</i> , the disease of consumption (masc.)	सिक् <i>sith*</i> , a whisper (masc.)
फिक् <i>phis*</i> , a child's penis (fem.)	चिर् <i>chir*</i> , the stream of milk that comes out at one pull of the udder (fem.)
ठिक् <i>this*</i> , noise of a crack (masc.)	जिन् <i>jin*</i> , a demon (masc.)
निक् <i>nis*</i> , take away from him.	हिक् <i>hip*</i> , the driving away of fowls, &c. (masc.)
निक् <i>nin*</i> , they will take away.	मिक् <i>mip*</i> , a splinter (fem.)
यिक् <i>yi*</i> , come to him.	फिक् फिक् <i>phis phis*</i> , whispering (masc.)
यिक् <i>yin*</i> , they will come.	किक् <i>kis*</i> , little finger (fem.)
यिक् <i>yikh*</i> , thou wilt come.	पिक् <i>pilun*</i> , to reach.
दिक् <i>dis*</i> , give to him.	किक् <i>kil*</i> , a thrust (fem.)
दिक् <i>din*</i> , they will give.	चिक् <i>cil*</i> , a stake (masc.)
विक् <i>vil*</i> , a short space of time (fem.)	सिर् <i>sir*</i> , a secret.
गिक् <i>gil*</i> , a kind of bird (fem.)	सिक् <i>sir*</i> , a secret.
विक् <i>liš*</i> , loss of use of limbs (fem.)	सिक् <i>sir*</i> , a secret.

When the vowel *i* commences a word, it is pronounced *yi*: thus—

इक् <i>ih*</i> , pronounced <i>yih*</i> , this (nom.)	
इमिक् <i>imis*</i> , <i>yimis*</i> , this (acc.)	
इथै <i>ithai*</i> , <i>yithai*</i> , gratis.	
इमाम् <i>imām*</i> , <i>yimām*</i> , a Musalmān priest.	
इन्दर <i>indār*</i> , <i>yindār*</i> , a spinning-wheel.	
इमिकनि <i>imikani*</i> , <i>yimikani*</i> , thus.	

इङ्गु *iṅghun*, *yīṅghun*, to wish.
 इपङ्गु *ipaf*, *yīpūff*, the yoke of a plough.

When *i* is followed by *i-mātrā* its pronunciation is not affected. The *i-mātrā* is pronounced only after the preceding consonant.

इति *it* (*yit*), here.
 लिपि *liv*, they were plastered by us.
 मिळि *mil*, reconciliations.
 किळि *kil*, pegs.
 निनि *nin*, about to be taken (masc. plur.)
 हिनि *hiñ*, the neighing of a horse (fem.)

When *i* is followed by *u-mātrā*, it is pronounced *yu*, and the final consonant is fully pronounced, as usual. In such cases the *i* is often written *yu*, and the *u*-matra omitted: thus;

मिळु *mil* or म्युळु *myul*, both pronounced *myull*, reconciliation.
 किळु *kil* or क्युळु *kyul*, *kyutt*, on account of.
 लिळु *liv* or ल्युळु *lyul*, *kyull*, a peg.
 लिळु *liv* or ल्युळु *lyuv*, *lyuvv*, he was plastered by us.
 नञिळु *nñciv* or नञ्युळु *nñcyuv* *nñcyuvv*, a son.

In the case of three verbs, the different spellings, mean different things; thus

निङ्गु *nin*, to take, युङ्गु *nyun*, the act of taking, both pronounced *nyunn*.
 दिङ्गु *din*, to give, युङ्गु *dyun*, the act of giving, *dyunn*.
 यिङ्गु *yin*, to come, युङ्गु *yyun*, the act of coming, *yyunn*.

When *i* is followed by *ū-mātrā*, it is pronounced something like *yü*, in which *ü* represents a short German *ü*. Thus

लिळु *liv*, pronounced *lyüvv*, she was plastered by us.
 फिळु *phir* *phyürr*, she was turned over by us.

Instances of this are rare.

The vowel *i* is pronounced as in Sanskrit and Hindi, thus,—

जीङ्गु *cin*, snow (masc.)

When the vowel commences a word, it is pronounced *yī*; thus,

इरङ्गु *iran*, pronounced *yīran*, an anvil (fem.)
 इरङ्गु *irun*, *yīrun*, to float.
 ईडु *id*, *yīd*, the Musalman festival.
 ईङ्गु *iṅg*, *yīṅg*, so much (fem.)

When *i* is followed by *u-mātrā* it becomes *yū*, and is so written. Thus the word नीळु *nīl*, blue, becomes, and is written, न्युळु *nyūl* (न्युळु *nyūl* would be better). This accounts for numerous verbal forms of the Past Participle Masculine.

When *i* is followed by *ū-mātrā* its pronunciation is not affected. The final consonant is merely strengthened slightly by the *ū-mātrā*. The following are examples :

ਘੀਰ *phīr*^s (pr. *phīrr*), she rambled.

चोह् *cir^s* (pr. *cirr*), we squeezed her.

मोक्ष् चिर^३ (pr. *çirr*) we arranged her.

यिर^६, (pr. *yirr*), we arranged her (fem.), used of the warp, in weaving: the object must be fem.

बोह *nir^h* (pr. *nirr*), she came out.

बोह *gir^h* (pr. *girr*), we surrounded her.

वीर *vīr* (pr. *vīrr*), a willow.

सोर *sir*² (pr. *sirr*), a poke in the ribs.

𑂔𑂱𑂔 *hīr* (pr. *hīrr*), a head.

बीर *sirr*^h (pr. *sirr*), a brick.

The Vowel *u* is usually pronounced as in Sanskrit and Hindi. Thus

युन *yun*, to come.

नमू नम, saltish.

कस, who ?

यस्य yours, who.

हय hum, they.

कुस, *kus*, a kind of sweet-meat (masc.)

गुथ, drizzling (masc.)

शुभ्र *sruth*, a sip (masc.)

When the vowel *a* commences a word it is pronounced *wa*, and is often written *u*. Thus

उदर *uḍar* or वुदर *wuḍar*, both pronounced *wuḍar*, a plateau (fem.)

uh or wuh

rough, twenty.

उलर ular or वुलर wular

wular, name of a
pargana.

उनर unar or हुनर hunar

rounar, mist (fem.)

ආපන ධර්මය or භුජන ධර්මය

ωυρῆν, to fly.

उपसृक्त *uṣṭ* or वृषसृक्त *vuṣṭ*

scruck^a, oats, barley.
(fem.)

उठ uṭh or बुठ wuṭh

mouth, a lip (m.)

उठ्ठु *uṭṭu* or उठ्ठु *uṭṭu*

woufhan, to twist.

उखमल *uxamal* or वुखमल *wuxamal*

wueamal, lightning.

There is also a modified *w* which is sounded like the *ɔ* in *cob*, or nearly so. This I represent by *ɔ*. It is very commonly written *wa*. In both cases there is a slight *ɾ* sound preceding the *ɔ*, and, moreover when the vowel is initial the *w* is fully pronounced.

उडुल *ḍul* or उडुल *wḍul*, both pronounced *wḍull*, red.

उड *ḍ* or उड *wḍ* *wḍ*, the crown of the head (fem.)

उडुर *ḍur* or उडुर *wḍur* *wḍur*, the belly.

उडुल *ḍkhul* or उडुल *wḍkhul* *wḍkhul*, a mortar.

उडुन *ḍhun* or उडुन *wḍhun* *wḍhun*, to rise.

When the sound is medial, only *wa* is written not *u*: Thus,—

दड <i>dḍ</i> , milk (masc.)	डन <i>ḍn</i> , below.
डड <i>khḍḍ</i> , a pit (masc.)	डड <i>wḍ</i> , dregs of <i>ghī</i> (fem.)
डड <i>ṭḍl</i> , a fireplace (fem.)	डड <i>wḍ</i> , scalp (fem.)
डड <i>mḍl</i> , price (masc.)	डड <i>sḍl</i> , drowsiness (fem.)
डड <i>pḍṭh</i> , piles (fem.)	डड <i>ṭḍḥ</i> , breaking wind (fem.)
डड <i>dḍkh</i> , pain (masc.)	डड <i>mḍkh</i> , a cut branch (masc.)
डड <i>chḍkh</i> , a wound (masc.)	डड <i>dḍz</i> , wall (fem.)
डड <i>nḍḥ</i> , a daughter-in-law (fem.)	डड <i>khḍṭh</i> , false, (used as a nominal verb.)
डड <i>khṛḍkh</i> , a snore (masc.)	
डड <i>sḍn</i> , gold (masc.), a co-wife (fem.)	डड <i>ṭḍn</i> , to the four.
	डड <i>khḍn</i> , elbow (fem.)

In most of these, a faint *w*-sound is heard before the *o*, but it is hardly necessary to represent it, and it need not be considered for practical purposes. If strict rigour of transliteration is required, then we should write *d^wḍd*, *kh^wḍḍ*, &c. In some words, such as *d^wḍd* it is more distinct than others, but it depends partly on individual speakers, and partly on whether the speaker is speaking carefully or not.

When *u* is followed by *i-mātrā* its sound is not changed. As usual the *i* is pronounced both before and after the consonant which precedes it; thus,

गुरि <i>gurī</i> , pronounced <i>guⁱri</i> , horses.	
गुरि <i>gurī</i> , (gu ⁱ ri), children (of either sex).	
मुजि <i>mujī</i> , (mu ⁱ jī), a radish.	
तुजि <i>tujī</i> , (tu ⁱ jī), a little piece of reed or thin wood.	
बुथि <i>buthī</i> , (bu ⁱ thī) faces (nom. pl.)	

When the vowel *u* is followed by *u-mātrā* its pronunciation is very slightly altered. The change is so slight that it is unnecessary, to reproduce it in transliteration, but, in order to show the extreme niceness of Kāṣmīrī pronunciation I make the following attempt to teach the reader how to pronounce these two sounds.

When in English we pronounce the *oo* in the word *good*, we pout out the lips, and *keep them pouted* till we have pronounced the *d*. In

Kāṣmīrī this word would be written **गुग् गुग्**, with *u-mātrā*. This *u* we may call *u³*. If, however, after pointing out the lips, we allow them quickly to resume their original position before commencing to sound the *d* of *good*, it will be noticed that a slightly different tone-colour is given to the *oo*. This sound we may call *u¹*. In Kāṣmīrī, an ordinary *u* is pronounced as *u¹*, but when followed by *u-mātrā* it is pronounced as *u³*, the final consonant, as usual being also pronounced more fully than in English. We thus get the following examples

गुग् <i>gu³</i> ,	pronounced <i>gu³rr</i> , a horse (masc.)
सुग् <i>su³</i> ,	<i>su³rr</i> , a daughter's son (masc.)
पुग् <i>pu³</i> ,	<i>pu³rr</i> , a child (of either sex) (masc.)
हुग् <i>hu³</i> ,	<i>hu³rr</i> , surplus (masc.)
तुग् <i>tu³</i> ,	<i>tu³ll</i> , we have lifted him.
कुग् <i>ku³</i> ,	<i>ku³ll</i> , a tree (masc.)
पुप् <i>pu³p</i> ,	<i>pu³pp</i> a sieve (masc.)
तुक् <i>tu³k</i> ,	<i>tu³kk</i> , we have torn him with the teeth.
रुग् <i>ru³</i> ,	<i>ru³tt</i> , right (not wrong).
बुग् <i>bu³</i> ,	<i>bu³ss</i> , we have parched him.
बुब् <i>bu³b</i> ,	<i>bu³ss</i> , he bubbled up.
कुन् <i>ku³n</i> ,	<i>ku³nn</i> , sold.
तुन् <i>tu³n</i> ,	<i>tu³nn</i> , he put in.
तुक् <i>tu³k</i> ,	<i>tu³kk</i> , sour.
वुग् <i>vu³</i> ,	<i>vu³rr</i> , rice boiled dry (masc.)
वुब् <i>vu³b</i> ,	<i>vu³ll</i> , a small hole in a wall for ventilation or light (masc.)
दुब् <i>du³b</i> ,	<i>du³bb</i> , a sound (masc.)
थुप् <i>thu³p</i> ,	<i>thu³pp</i> , a basket for fruit or animals (masc.)
मुग् <i>mu³</i> ,	<i>mu³ss</i> , fatigue, a small turnip (masc.)
फुग् <i>phu³</i> ,	<i>phu³rr</i> , burnt rice at the bottom of a pot.

When the vowel *u* is followed by *u-mātrā* the pronunciation is hardly affected at all. Merely the final consonant is strengthened: Thus,

गुग् <i>gu³</i> ,	pronounced <i>gu³rr</i> , a mare.
सुग् <i>su³</i> ,	<i>su³rr</i> , a daughter's daughter.
बुग् <i>bu³</i> ,	<i>bu³ss</i> , we have parched her.
सुग् <i>su³</i> ,	<i>su³rr</i> , the width of sleeve or trousers at wrist or ankle (fem.)

The vowel *ū* is usually pronounced as in Sanskrit or Hindi, but in some people's mouths it almost becomes *ō*. Examples are

- लूङ् *lūṅh*, plunder (masc.)
 बूँध् *būṅh*, a demon (masc.)
 कुन् *kūn*, a corner (masc.)
 रुग्, or रोग् *rōg*, a disease (pronunciation fluctuating) (masc.)
 रुद् *rūd*, rain (masc.)
 नून् *nūn*, salt (masc.)
 सूँध् *sūṅh*, the puff of smoke from a pipe (masc.)
 चूँर, a thief (masc.)
 पूँ *pū*, onomatopoeic sound of derision (masc.)
 न्यूँक, he was carried away by them.

When *ū* commences a word it is pronounced, and usually written *wū*: thus

- ऊँड् *ūṅh*, or वूँ *wūṅh*, both pronounced *wūṅh*, a camel (masc.)

These words are rare, and the above is the only example I know commencing with an original *ū*.

When *ū* is followed by *i-mātrā*, its pronunciation is not affected, but, the *i-mātrā* is as usual pronounced both before and after the consonant which precedes it. The following are examples.

- | | |
|--|--|
| पूरि <i>pūri</i> , pronounced <i>pūri</i> , filled (masc. pl.) | |
| तूरि <i>tūri</i> , | <i>tūri</i> , small metal saucers (masc. pl.) |
| गूरि <i>gūri</i> , | <i>gūri</i> , cowherds (masc. pl.) |
| क्रूरि <i>krūri</i> , | <i>krūri</i> , wells (masc. pl.) |
| दूरि <i>drūri</i> , | <i>drūri</i> , skins (masc. pl.) |
| बूँ <i>būṅ</i> , | <i>būṅ</i> , language (fem. sg.) |
| लूँ <i>lūṅ</i> , | <i>lūṅ</i> , affectionately. |
| गूँ <i>gūṅ</i> , | <i>gūṅ</i> , kernels (masc. pl.) |
| दूँ <i>dūṅ</i> , | <i>dūṅ</i> , deserted, as an orphan (masc. pl.) |
| जूँ <i>jūṅ</i> , | <i>jūṅ</i> , collected, as alms, in a cloth (fem. sg.) |
| तूँ <i>tūṅ</i> , | <i>tūṅ</i> , I have weighed them. |
| दूँ <i>dūṅ</i> , | <i>dūṅ</i> , walnuts (masc. pl.) |
| तूँ <i>tūṅ</i> , | <i>tūṅ</i> navels (masc. pl.) |

When *ū* is followed by *u-mātrā* its pronunciation is practically unchanged. Really the lips are moved as described under the head of *u* with *u-mātrā*. This shade of sound I may distinguish by calling it *ū^u*.

Thus *mūr* is pronounced *mū'r*, and *mūr* is pronounced as *mūrr*.

The following are examples.

<i>mūr</i> , pronounced <i>mūrr</i> ,	we rubbed grain between the hands to remove the husk (masc.)
<i>cūr</i> ,	<i>cūrr</i> , we have rinsed out, or squeezed out (masc.)
<i>khūr</i> ,	<i>khūrr</i> , a razor (masc.)
<i>sūr</i> ,	<i>sūrr</i> , finished (masc.)
<i>hūr</i> ,	<i>hūrr</i> , we have discharged a debt (masc.)
<i>pūr</i> ,	<i>pūrr</i> , filled (masc.)
<i>ṣūr</i> ,	<i>ṣūrr</i> , we have arranged him (masc.)
<i>tūr</i> ,	<i>tūrr</i> , a small metal saucer (masc.)
<i>grūst</i> ,	<i>grūst</i> , a cultivator (masc.)
<i>gūr</i> ,	<i>gūrr</i> , a cowherd (masc.)
<i>myūth</i> ,	<i>myūth</i> , sweet (masc.)
<i>ṭayūth</i> ,	<i>ṭayūth</i> , a relish with food (masc.)
<i>nyūl</i> ,	<i>nyūll</i> green, not ripe (masc.)
<i>gyūl</i> ,	<i>gyūll</i> , we ridiculed him (masc.)
<i>nyūr</i> ,	<i>nyūrr</i> , pasturage (masc.), near.
<i>pyūr</i> ,	<i>pyūrr</i> , greasy (masc.)
<i>lyūkkh</i> ,	<i>lyūkkh</i> , we wrote him (masc.)
<i>phrūst</i> ,	<i>phrūst</i> , excellent (masc.)
<i>nyūth</i> ,	<i>nyūth</i> , long, tall (masc.)
<i>byūth</i> ,	<i>byūth</i> , he sat (masc.)
<i>myūl</i> ,	<i>myūll</i> , we met him (masc.)
<i>ṭayūn</i> ,	<i>ṭayūnn</i> , we have guessed at (masc.)
<i>tyūr</i> ,	<i>tyūrr</i> , sheep (masc.)
<i>krūr</i> ,	<i>krūrr</i> , a well (masc.)
<i>drūr</i> ,	<i>drūrr</i> , skin (masc.)
<i>gyūr</i> ,	<i>gyūrr</i> , we have encompassed him (masc.)
<i>vyūg</i> ,	<i>vyūgg</i> , a trap door (masc.)
<i>ḍyūth</i> ,	<i>ḍyūth</i> , we have seen him (masc.)
<i>hūn</i> ,	<i>hūnn</i> , a dog (masc.)
<i>mūd</i> ,	<i>mūdd</i> , dead (masc.)
<i>gūd</i> ,	<i>gūdd</i> , pudendum (masc.)
<i>būs</i> ,	<i>būss</i> , we have heard (masc.)

तुन	tūn ^a , pronounced tū ^a nn, navel (masc.)
मुन	mūn ^a , mū ^a nn, wall of a house (masc.)
पूर	pūr ^a , pūr ^a rr, a step (masc.)
दून	dūn ^a , dū ^a nn, a cotton cleaner (masc.)
रून	rūn ^a , rū ^a nn, a husband (masc.)
रूद	rūd ^a , rū ^a dd, remained (masc.)
लू	lū ^a , lū ^a ss, tired.
वून	wūn ^a , wū ^a nn, we have woven.
लून	lūn ^a , lū ^a nn, we have reaped him.

When ū is followed by ā-mātrā, its pronunciation is hardly affected :
thus

लूर	lūr ^a , pronounced lūr ^a rr, a stick (fem.)
खूर	khūr ^a , khūr ^a rr, a heel (fem.)
गूर	gūr ^a , gūr ^a rr, a milk-maid (fem.)
दूर	dūr ^a , dūr ^a rr, a breeches' string (fem.)
सुवूर	sūvūr ^a , sūvūr ^a rr, a wooden candlestick (fem.)
कूर	kūr ^a , kūr ^a rr, a girl (fem.)
दूर	dūr ^a , dūr ^a rr, an alley (fem.)
मूर	mūr ^a , mūr ^a rr, a withe (fem.)
मून	mūn ^a , mū ^a nn, wool of sheep (fem.)
सून	sūn ^a , sū ^a nn, moon light (fem.)

There is also a very peculiar ū, something like a long German ū, pronounced through the teeth. It is represented in transliteration by *ū*. The following are examples of its use.

तूर	tūr ^a , pronounced tūr, cold.
पूँतूह	pū ^a ttūh, twenty-five.
कूर	kūr ^a , pronounced kūr, cruel (fem.) (masc. कूर kūr ^a .)
गूद	gūd ^a , gūd ^a dd, foolish (fem.) (masc. गूद gūd ^a .)
कूँत	kū ^a tt ^a , kū ^a tt ^a , how much ? (fem. sg., fem. pl. कूँत kū ^a tt ^a .)
तूँ	tū ^a nn, powdered.
थूँक	thū ^a kk, attacked by the horns of any animal (fem.) (masc. थूँक thū ^a kk ^a .)

सूँतिन सूँतिन, by means of.

When the vowel *r* commences a word, it is pronounced *ryā*, and the mark ^a is placed over it to show modification. Thus रा, a season

pronounced *ryāth*. Similarly a medial *r* is modified and is pronounced *rā*, e.g., कृष्णोत् *kṛṣṇyau*, he became black, pronounced *krāṣṇyau*. With *ā-mātrā* following, it is pronounced *rū*, as in कृन् *krn*^s, pr. *krām*, a tortoise (*kūrmaḥ*). The usual pronunciation of *r* is *rn*, as in कृष्यौत् *kṛpyau*, he cut (with scissors), pr. *krupyau*.

The vowel *ṛ*, is pronounced as in Sanskrit or Hindī: thus

वेव् <i>ṣṛun</i> , to arrange.	वेर् <i>ṣṛ</i> , a scer (masc.)
वेव् <i>ḡṛun</i> , to laugh at (also वेवुन् <i>ḡḡun</i>).	वेर् <i>nṛ</i> , go thou out, come thou out.
वेर् <i>ḥṛ</i> , delay, a yellow apricot (fem.)	वेर् <i>phṛ</i> , turn thou.
वेर् <i>bṛ</i> , a low wall or border (fem.)	वेव् <i>mṛ</i> , unite thou.
वेव् <i>phṛ</i> , a crime, a trick (masc.)	वेर् <i>dṛ</i> , a heap.
वेर् <i>hṛ</i> , a ladder (fem.)	वेव् <i>gṛn</i> , verses (obsolete).
वेव् <i>mṛn</i> , measure thou.	वेव् <i>ḥṛn</i> , take thou care.
वेव् <i>sṛn</i> , earn thou.	वेव् <i>sṛh</i> , be thou long.
वेव् <i>ḥṛh</i> , pound thou.	वेव् <i>mṛh</i> , be thou sweet.
वेव् <i>sṛh</i> , a fit, epilepsy (fem.)	वेव् <i>ṣṛkh</i> , suspicion (masc.)

When the vowel *ṛ* commences a word it is pronounced, and may be written, *yṛ*: thus

यव् <i>ṛ</i> or वेव् <i>yṛ</i> , pronounced	<i>yṛ</i> , subjection (masc.)
यव् <i>ṛ</i> or वेव् <i>yṛ</i> ,	<i>yṛ</i> , wool (masc.)
यव् <i>ṛun</i> or वेव् <i>yṛun</i> ,	<i>yṛun</i> , to sort (the warp.)

When *ṛ* is followed by *i*-, *u*-, or *ā-mātrā*, it becomes *i*, *yā*, or *i* respectively, and is so written. This occurs principally in the formation of the past tense of verbs. Thus, from the root वेर् *phṛ*, 'turn,' we get the masc. sg. past by adding *ā-mātrā*. This gives us वेव् *phṛ*^s (for *वेव् *phṛ*^s). The fem. sg. is formed by adding *ā-mātrā*. Thus वेव् *phīr*^s (for *phṛ*^s). The masc. pl. is formed by adding *i-mātrā*; and we get वेव् *phīr*^s (for वेव् *phṛ*^s). Finally the fem. pl. is formed by adding *yā*, which does not affect the *ṛ*, and we get वेव् *phṛyā* (*phṛṛ*, see page 304). Again take feminine bases. The base वेर् *ṣṛ*, a brick; its nom. sg. is वेव् *ṣīr*^s (for *ṣṛ*^s), but its nom. pl. वेव् *ṣṛyā* (*ṣṛṛ*). So वेव् *khṛt*, a field, nom. sg. वेव् *khīr*^s (for *khṛt*^s), but nom. pl. वेव् *khṛtyā* (*khṛṛ*). Again take the masculine base वेव् *ḡṛn*, a wall, before *ā-mātrā* we have the nom. sg. वेव् *ḡyān*^s. Before *i-mātrā* we have the nom. pl. वेव् *ḡn*^s, but the acc. sg. is वेव् *ḡnī*, because the *ṛ* is not followed by any *mātrā*-vowel.

The vowel *ai* is pronounced as in Sanskrit and Hindī. When at the

end of a word, it is indifferently written *ai* or *ay*. Thus वये or वयय्. The following are examples.

रुपये <i>rupai</i> , a rupee (fem.)	फुलये <i>phulai</i> , a blossom (fem.)
सुरये <i>surai</i> , a goggles (fem.)	बनये <i>bōnai</i> , from below, not I.
कलये <i>kōlai</i> , a wife (fem.)	बुमये <i>bumai</i> , even eyebrows (fem.)
मूलये <i>mūlai</i> , absolutely, root and branch.	रुवये <i>ruwai</i> , I shall plant for thee.
खनये <i>khōnai</i> , elbows even (<i>niṣcay-ārthā</i>) (fem.)	वोनये <i>wōnai</i> , I shall weave for thee.
सुबहये <i>subhai</i> , very early in the morning.	सुवये <i>suwai</i> , I shall live for thee.
हृदये <i>hṛōpai</i> , even silent (H. <i>cup-hī</i> .)	बद्वये <i>bōwai</i> , I shall be for thee.
	वलय <i>walai</i> , I shall fold for thee.
	सुवये <i>suwai</i> , I shall sew for thee.
	कये <i>kai</i> , vomiting.

When *ai* is at the commencement or in the middle of a word it may optionally be pronounced as if it were the modified \ddot{a} (= \ddot{o}). This is easily explained when it is remembered that \ddot{a} is derived from $\bar{a} + i$.

The following are examples.

ऐह <i>aiḥ</i> , eight, also आह <i>āḥ</i> ($\ddot{o}ḥ$.)
वैव <i>waiṣ</i> , age, also वाव <i>wāṣ</i> ($\ddot{w}ōṣ$) (fem.)
मैव <i>maiḥ</i> , desire, also माव <i>māḥ</i> ($\ddot{m}ōḥ$) (masc.)
गैव <i>gaiḥ</i> , name of place, also गाव <i>gāḥ</i> ($\ddot{g}ōḥ$) (masc.)
सैव <i>saiḥ</i> , a <i>saiyad</i> , also साव <i>sāḥ</i> ($\ddot{s}ōḥ$) (masc.)
मैव <i>maiḥ</i> , a frog (word seldom used) (masc.)
जैव <i>zaiḥ</i> , a wooden bucket, also जाव <i>jāḥ</i> ($\ddot{z}ōḥ$) (fem.)
ऐव <i>aiḥ</i> , a defect, also आव <i>āḥ</i> ($\ddot{o}ḥ$) (masc.)
वैव <i>waiḥ</i> , name of caste, also वाव <i>wāḥ</i> ($\ddot{w}ōḥ$), masc.
पैव <i>paiḥ</i> , a road, also पाव <i>pāḥ</i> ($\ddot{p}ōḥ$) or पाव <i>pāḥ</i> (masc.)
ऐव <i>aiḥ</i> , enjoyment, also आव <i>āḥ</i> ($\ddot{o}ḥ$) (masc.)
वैव <i>waiḥ</i> , enmity, also वाव <i>wāḥ</i> ($\ddot{w}ōḥ$) (masc.)
सैव <i>saiḥ</i> , a stroll, also साव <i>sāḥ</i> ($\ddot{s}ōḥ$) (masc.)
रैव <i>raiḥ</i> , name of caste, also राव <i>rāḥ</i> ($\ddot{r}ōḥ$) (masc.)
मैव <i>maiḥ</i> , a corpse, also माव <i>māḥ</i> ($\ddot{m}ōḥ$) (masc.)

The vowel \ddot{o} is usually pronounced as in Sanskrit or Hindi. The following are examples.

फोर <i>khōr</i> , a foot (masc.)	पोर <i>pōr</i> , a flower (masc.)
जोर <i>zōr</i> , force (masc.)	बोर <i>bōr</i> , dearness (in price.) (masc.)
मोर <i>mōr</i> , a peacock (masc.)	रोर <i>rōr</i> , a kind of bread (masc.)
पोर <i>pōr</i> , a frost-crack in hand or foot, the anus (masc.)	बोर <i>bōr</i> , burden (masc.)
	सोर <i>sōr</i> , a hog (masc.)

चोर	<i>ṭṭōr</i> , four.	लेखोव	<i>lēchyōv</i> , it was written by us.
नीव	<i>lōl</i> , weight (masc.)	खोव	<i>khyōv</i> , it was eaten of him by us.
लोव	<i>lōl</i> , desire (masc.)		
बीव	<i>bōl</i> , fickleness (masc.)	चोव	<i>cyōv</i> , it was drunk of him by us.
मीव	<i>mōṣh</i> , a kind of grain (masc.)	लिखोव	<i>liyōv</i> , it was plastered by us.
चोव	<i>cōṣh</i> , a bruise (fem.) (rare).		
गोव	<i>gōs</i> , I went.	मिखोव	<i>miṣyōv</i> , it has been reconciled by us.
पीव	<i>pyōs</i> , I fell.		
निखोव	<i>niyōv</i> , it was taken by us.		
प्रोव	<i>prōv</i> , it was obtained by us.		

In the following trisyllabic words the sound of *ō* is broadened or drawled till it is nearly equivalent to the *au* in *cause*, owing to the *u* in the next syllable.

मोखुर	<i>mōṣūr</i> , (<i>mōṣūrr</i>) a cripple.	पुख	<i>ṣūwukh</i> , they have thrown down him.
बोखुर	<i>ṭṭōṣūr</i> , (<i>ṭṭōṣūrr</i>) name of a village.	बोख	<i>bōwukh</i> , they have disclosed their wishes.
कोख	<i>khōwūr</i> , (<i>khōwūrr</i>) left, not right.	रोख	<i>rōwukh</i> , they have lost.
पुख	<i>wōwūr</i> , (<i>wōwūrr</i>) a weaver.	सुख	<i>ṣūwukh</i> , they have put to sleep.
मोख	<i>mōrukḥ</i> , they have killed him.	चोख	<i>cōwukḥ</i> , they have given to drink.
चोख	<i>cōrukḥ</i> , they have tightened him.	सोख	<i>ṣōrukḥ</i> , they have collected.
पुख	<i>wōlukḥ</i> , they have brought down him.		

These are all instances of an original *ā*, changed to *ō* by a following *u*, and the pronunciation is hence the same as that described on page 290.

When non-original *ō* is followed by *i-mātrā* it is pronounced like *ā* (*ō*). It is also so written. The real fact is, however, that this *i-mātrā* only occurs in masc. plurals, in the singular of which the *ō* was followed by *u-mātrā*. Thus *बोव* *krōn*, a relation, nom. pl. *बोव* *krān*. But this *ō* in *krōn* itself is not original. The base is *बोव* *krān*, and owing to the following *u-mātrā*, the *ā* in the nominative becomes, and is written *ō*. See under *ā*, page 289. To say that *ō* followed by *i-mātrā* becomes *ā*, is merely to repeat, less accurately, the statement that *ā* followed by *i-mātrā* becomes *ā*. Further examples are therefore unnecessary. A number can be made from the list given on page 290. For the same reason, every *ō* followed by *u-mātrā* represents an original *ā*, for examples of which see page 290.

As regards *ō* followed by *ū-mātrā*, exactly the same remarks apply. Every instance is really one of *ā*, not *ō*, followed by *ū-mātrā*.

Thus take the base **ब्रा** *brā-*, cat. Its masc. nom. is formed by adding *u-mātrā*, and is therefore **ब्रा** *brū**. Its masc. pl. is formed by adding *i-mātrā* and is therefore **ब्रा** *brā**. So also by adding *ū-mātrā*, to form the feminine, we have **ब्रा** *brā**, pronounced *brōrr*, and so many others. It is unnecessary to give further examples, as sufficient will be found on page 290.

On the other hand, an original *ō* followed by any *mātrā*-vowel becomes *ū*. Thus—

Followed by *i-mātrā*.

The base **पूथ** *pūth-* (fem.), makes its Nom. Sg. **पूथ** *pūthi* (for *pōth**) (pr. *pu'th'*), a book. But the Nom. Pl. is **पूथ** *pūthy** (*pōthē*). So also Dat. Sg. **पूथ** *pūthi* (pr. *pō'thi*), in which the final *i* is fully-pronounced.

Base **बोल** *bōl-*, speech; nom. sg. **बूल** *būli* (for *bōl-'*) (pr. *būli*)

The **बुज** *būz*, hear, makes the Pl. Masc. of its Past tense **बुज** *būz'* (for *bōz-'*) (pr. *būz'*), but Pl. Fem. **बुज** *būz**. The vowel *o* is not a *mātrā*-vowel.

✓ **रुज** *rūz*, remain, Past tense, Pl. Masc. **रुद** *rūd'* (for *rōz-'*) (pr. *rū'di*).

Followed by *u-mātrā*

This only occurs in the case of verbs, *e.g.*

✓ **बुज** *būz*, hear, Past tense, Sg. Masc. **बुज** *būz** (for *bōz-**) (pr. *būzz*)

✓ **रुज** *rūz*, remain „ „ **रुद** *rūd** (for *rōz-**) (pl. *rūdd*)

✓ **दुज** *dūn*, card wool, „ „ **दुज** *dūn** (for *dōn-**) (pr. *dūnn*)

Followed by *ū-mātrā*.

Base **कूर** *kūr-*, a girl. Nom. sg. (formed by adding *ū-mātrā*) **कूर** *kūr** (for *kōr-**); but nom. pl. **कोर** *kōry** (*kōrē*).

Base **लूर** *lūr-*, a stick. Nom. sg. **लूर** *lūr** (for *lōr-**)

✓ **बुज** *būz*, hear, Past tense, Fem. sg. (formed by adding *ū-mātrā*) **बुज** *būz** (for *bōz-**) (pr. *būzz*).

✓ **रुज** *rūz* remain, Past tense, Fem. sg., **रुज** *rūz** (for *rōz-**), (pr. *rūzz*).

✓ **दुज** *dūn*, card, Past tense, fem. sg. **दुज** *dūn** (for *dōn-**), (pr. *dūnn*).

It will thus be seen, that *ō* never appears followed by *i-mātrā*, or by *ū-mātrā*, and that when it appears followed by *u-mātrā* it is not original, but represents an original *ā*.

The pronunciation of *au* is the same as in Skr. and Hindī.

गौव् *gauv*, he went.

खौव् *khyauv*, we ate.

प्यौव् *pyauv*, he fell.

म्यौव् *myauv*, mew of a cat.

चौव् *cyauv*, we drank.

And many other past tenses.

When the syllable *ya* follows a consonant, the *y* is as a rule fully pronounced, as in the following examples. Elmslie, in his dictionary, and Wade represent *ya* by *ȳ* (short), but my paṇḍit assures me that the *y* in the following words is quite fully pronounced. Mr. Hintou Knowles' Musalmān Munshi pronounces all these words with *ȳ*. The difference is probably one of religion: and, as 90 per cent. of Kāçmīrīs are Musalmāns, it would be more generally correct to spell *all* these words with *ȳ*. As, however, this article is written with more special reference to the Hindū grammar of Īçwara Kaula, and the words are written in the Nāgarī character. I write them as follows:—

यक् *pyākh*, thou wilt fall.

खक् *khyas*, eat for him.

यद् *dyad*, mother.

वद् *vyāth*, name of the river Jhelum.

म्यक् *myas*, a water-root.

खद् *khyāth*, having eaten.

चक् *cyas*, drink for him.

यक् *ryākh*, a fowl's dung.

चद् *cyāth*, thought.

यक् *chyākh*, thou art (fem.)

यक् *dyākh*, angry.

खक् *khyākh*, thou wilt eat.

यद् *tyāḍ*, patience.

यद् *tyal*, squeezing, shampooing.

यद् *dyal*, skin, peel.

यद् *hyal*, dirt used as manure.

यद् *syal*, cream of tyre.

यद् *lyad*, horse-dung.

यक् *dyak*, forehead.

यक् *vyas*, a woman's confidante.

In the following, the *ya* is pronounced *yu*, owing to the influence of the following *u-mātrā*.

ल्यक् *lyāḥ*, pronounced *lyull*, a vessel for cooking rice.

ब्यक् *byānn*, *byunn*, separate.

प्यक् *pyāḥ*, *pyull*, a testicle.

द्यक् *dyāḥ*, *dyull*, a soft grass used for packing and matting

त्यक् *tyāḥ*, *tyull*, squeezed.

त्यक् *tyāḥ*, *tyuffh*, bitter.

ह्यक् *hyāḥ*, *hyull*, a lake weed.

त्यक् *tyāḥ*, *tyhyuff*, leavings.

प्यक् *pyāḥ*, *pyunn*, to fall, or the act of falling.

ख्यक् *khyāḥ*, *khyunn*, to eat, or the act of eating.

स्यन् syanⁿ, pronounced *syunn*, to be born, the act of being born.

च्यन् cyanⁿ, *cyunn*, to drink, the act of drinking.

So,—

त्यन् tsyūnⁿ, *tsyūnn*, a pillar.

म्यन् myūnⁿ, *myūnn*, measured.

When, however, *ya* is followed by *i* or *y* in the next syllable, it is pronounced as a short *ɛ*, (as in *ebb*), and as such I write it in transliteration. So also a final *ya* (*y^a*) is pronounced *ɛ*. In each case a very faint *y* sound is audible before the *ɛ* when the speaker speaks slowly. Thus, it would be more absolutely accurate to represent ललित् by *lɛlɛi*, than by *lɛlɛi*, but the *y* may be omitted for practical purposes. A final न् *ña* is treated as if it was *ny^a*, and is pronounced *ñɛ* or *nyɛ*. The following are examples:—

ललित् *lɛlɛi*, a vessel for cooking rice
(acc. sg.) (masc.)

ललित् *lɛlɛi*, do. nom. pl. Cf. *lyalⁿ* in
the preceding list.

बेन्न *bɛnnⁱ*, separate (masc. pl.)

पेलित् *pɛlɛi*, a testicle (acc. sg.)
(masc.)

पेलित् *pɛlɛi*, do. nom. pl.

देलित् *dɛlɛi*, pl. of *dyalⁿ* (*dyoll*) in the
last list.

तलित् *tsɛlɛi*, squeezed (masc. pl.)

तलित् *tsɛlɛi*, bitter (masc. pl.)

हलित् *hɛlɛi*, lake-weeds (masc. pl.)

तलित् *tsɛlɛi*, leavings.

पच *pacɛ*, tablets (fem. pl.)

पोथ *pɔthɛ*, books (fem. pl.)

करे *karɛ*, they (fem.) were made
by us.

तह *tɔhɛ*, you (obl. pl.)

So also बय *byaⁿ*, pr. *bɛⁿyɛ*, a sister.

When the *ya* in this case commences a word, it is pronounced *yɛ*. Thus यमिच *yɛmis*, whom.

As regards *wa*. I have already pointed out, under the head of *u* page 294, that it is often pronounced as *ɔ* (short). This is however, complicated when *u-mātrā* follows, in which case *wa* is pronounced like *a* before *u-mātrā*, the sound of which I transliterate by *o*. It is almost identical with the vowel in the Irish pronunciation of "gun." If, however, the *wa* is followed by *i-mātrā*, the *wa* is pronounced *ɔ* as usual.

गन्न *gōnⁿ*, pronounced *gonn*, a stack (masc.)

गन्नि *gōnⁱ*, *gōnⁱ*, stacks.

दब *dōbⁿ*, *dobb*, a washerman (masc.)

दबि *dōbⁱ*, *dōbⁱ*, washermen.

वोथ *wōthⁿ*, *wotth*, arisen (masc. sg.)

वोथि *wōthⁱ*, *wōthⁱ*, arisen (masc. pl.)

हक्क	<i>hokk^a,</i>	<i>hokkh, dry (masc.)</i>
कब्ब	<i>kob^a,</i>	<i>kobb, a hunchback (masc.)</i>
तशप्प	<i>tshop^a,</i>	<i>tshopp, silent.</i>
हत्त	<i>hot^a,</i>	<i>hott, spoiled (masc.)</i>
लत्त	<i>lot^a,</i>	<i>lott, light, not heavy (masc.)</i>
हद्द	<i>hod^a,</i>	<i>hodd, plain boiled rice (masc.)</i>
तश्ह	<i>tohⁱ,</i>	<i>tshhⁱ, ye (nom. pl.)</i>
फत्त	<i>phot^a,</i>	<i>phott, a basket (masc.)</i>

The fem. of तशप्प *tshop^a* is तशप्प *tshōp^a*, and is pronounced *tshūpp*, and so for the others.

On the Kāçmīrī Consonantal System.— By G. A. GRIERSON,

C.I.E., PH.D., I.C.S.

[Read May, 1897.]

The Kāçmīrī consonantal system is based on that in use in most Aryan languages in India. It can be well represented by the Çaradā Alphabet or by its congener the Dēvanāgarī.

Kāçmīrī has discarded the aspirated soft consonants, *gh, jh, dh, bh*. When such sounds originally occurred the corresponding un-aspirated sounds are substituted. Thus we have Kāçmīrī *गेरन् gērūn* to surround, but Hindi *गेरना ghēr'nā*; Kç. *बुवि bōvi*, he will be, corresponding to the Sanskrit *भवति bhavati*.

Kāçmīrī has developed a new class of modified palatal consonants, viz., *ç, ts, tsh, z, and ñ*. These are mostly direct modifications of original palatals. Thus—

Skr.

Kç.

चोरः *cōrah*, a thief.

चूर *tsūr*, a thief.

चलति *calati*, he goes.

चलि *tsali*, he will go.

चलयति *chalayati*, he deceives.

चलि *tskali*, he will deceive.

जलम् *jalām*, water.

जल् *zāl*, water.

So also we have the Skr. उत्पद्यते *utpadyatē*; Pr. उपज्जति *uppajjai*; from which is derived the Kç. 3rd pers. fut. *उपजि uōpazi*, he will be born.

These modified palatals are also developed as secondary formations from dentals, followed by *ū-mātrā*, or by the semi-vowel *y*. Both these sounds are palatal, for *ū-mātrā* represents an original long *i*.

Thus, take the base रात् *rāt*, night. Its nominative plural is formed by adding *ū-mātrā*, and is therefore रात् *rāts*.

Again take the root कत् *kat*, spin. The feminine singular of its Past Participle is formed by adding *ū-mātrā*, and is कत् *kats*. Its

Aorist Participle is formed by adding यो *yō*, and is कयो *kaṭṭō*, the *y* first changing the *t* to *ṭ*, and then being elided under a subsequent rule.

Again take the adjective तनु *ṭan*, hot. Its abstract noun is formed by substituting र + यर् *i + ar*, i.e., यर् *yar*, for the final न. We thus get तन्यर् *ṭaṭṭar*, heat, the *y* being elided as in the last case.

Similarly we have the base कथ *kōth*, a hank, Nom. Pl. कथ *kwaph*; the root उथ *uōth*, arise, Past Part., Fem. Sg., उथ *uwaph*, Aorist Participle उथो *uōṭhō*; the adj. वथ *wath*, open, वथर् *watṭhar*, openness.

So, ग्रन् *grand*, a counting: Nom. Pl. ग्रन् *grans*; ✓ लद् *lad*, build, Past Part., Fem. Sg., लद् *lax*, Aorist Part. लयो *lasō*; थद् *thad*, high, थन्यर् *thasar*, height.

Again ईरन् *yīran*, an anvil: Nom. Pl. ईरन् *yīran* (usually written ईरन् *yīran*); ✓ रन् *ran*, cook, Past Part., Fem. Sg., रन् *ran* (usually written रन् *ran*); तन् *tan*, thin, तन्यर् *taṭṭar*, thinness.

Note that as in the last instances, a final न् *n*, is usually written न् *n*, but this does not affect the pronunciation.

Note, also, that the letter य *y* is elided whenever it immediately follows one of these modified palatals. It is, however, retained in a few verbs. These are given in my List of Kāpmīri verbs (*J. A. S. B.*, for 1896, p. 308).

Besides the above, other instances of Palatalization occur. Thus,—

(1) Cerebrals become Palatals before र *i*, य *y*, but not before *i-mātrā*, or *ū-mātrā*. Thus—

Base पद् *pad*, a tablet: Nom. Sg. Fem., formed by adding *i-mātrā*, पद् *pad*, Ag. Sg. formed by adding र *i* पचि *paci*; Nom. Pl. formed by adding य *y*, पच *pac*.

Base कद् *kāḥ*, a stalk: Nom. Sg. Fem., कद् *kāḥ*; Ag. Sg. कचि *kāchi*; Nom. Pl. कच *kāch*.

Base बद् *baḥ*, great: Nom. Pl, formed by adding *i-mātrā*, बद् *baḥ*; Nom. Sg. Fem. बद् *baḥ*; Ag. Sg. Fem. बजि *baji*; Nom. Pl. Fem. बच *baj*.

Again मद् *mōḥ*, fat: Nom. Pl. Masc. मचि *mwaḥ*; मच्यर् *mōcyar*

fatness: $\text{द्रोह् } drôh^*$, hard; $\text{द्रोह्यर् } drôchyar$, hardness: $\text{मूढ् } mon^*$, blunt; $\text{मूढ्यर् } mûñjyar$, bluntness.

Again, ✓ $\text{फट् } phat$, split: Aorist Participle, $\text{फयोच् } phacyôv$, but Past Part., Fem. Sg., $\text{फट् } phat^*$; Nom. Pl. Masc. $\text{फटि } phat^i$.

$\text{मत् } math$, forgotten: Aorist Participle, $\text{मयोच् } manchyôv$; but Past Part., Fem. Sg., $\text{मत् } mat^*$; Nom. Pl. Masc. $\text{मति } mat^i$.

✓ $\text{गण्ड् } gaṇḍ$, bind: Aorist Participle, $\text{गण्योच् } gañjyôv$; but Past Part., Fem. Sg., $\text{गण्ड् } gaṇḍ^*$; Nom. Pl. Masc. $\text{गण्टि } gaṇḍ^i$.

(2) Gutturals become Palatals before \bar{u} - $mātrā$, and y y , but not before r i or i - $mātrā$.

Thus, $\text{बतुकु } batuk^*$, a duck: Fem. Sg., formed by changing u - $mātrā$ to \bar{u} - $mātrā$, $\text{बतुच् } batuc^*$.

$\text{हृक् } hōkh^*$, dry: Fem. $\text{हृक् } hwaçh^*$; but Ag. Sg. Masc. $\text{हृचि } hwaçh^i$:

$\text{द्युगं } dyūg^*$, a ball of thread: Fem. $\text{द्योच् } dīj^*$; Ag. Sg. Masc. $\text{द्योचि } dīj^i$.

Again $\text{न्युक् } nyuk^*$, little: Abstract Noun, formed by adding $\text{यर् } yar$, $\text{नियर् } nicyar$, littleness. $\text{त्र्युक् } tryukh^*$, clever; $\text{त्रियर् } trichyar$ cleverness:

$\text{सुग् } srog^*$, cheap,

$\text{सुय्यर् } sōjyar$, cheapness.

Again, ✓ $\text{थक् } thak$, be weary: Past Part., Fem. Sg., $\text{थक् } thac^*$; Aorist Part. $\text{थयोच् } thacyôv$; but Past Part., Masc. Pl., formed by adding $\text{ट् } t$, $\text{थक्ति } thakt^i$.

✓ $\text{लेक् } lēkh$, write: Past Part., Fem. Sg. $\text{लोच् } lich^*$; Aorist Part. $\text{लेयोच् } lēchyôv$; Past Part., Masc. Pl. $\text{लोचि } likh^i$.

✓ $\text{दग् } dag$, pound: Past Part., Fem. Sg. $\text{दोच् } daj^*$; Aorist Part. $\text{दयोच् } dajyôv$; Past Part., Masc. Pl. $\text{दग् } dag^i$.

Exceptions are

$\text{तुक् } tōk^*$, sour: Fem. $\text{तुक् } tawak^*$ (vi, 10); $\text{तुय्यर् } tōkyar$, sourness (iv, 48).¹

$\text{कुक् } khūkh^*$, speaking through the nose, fem. $\text{कुक् } khūkh^*$ (vi, 10) Abstr. Noun $\text{कुय्यर् } khūkhyar$ (iv, 48).

(3) $\text{ल } l$ becomes $\text{ज } j$, when followed by \bar{u} - $mātrā$, or y y . Thus,

¹ These and similar references are to the Kīçmirāçabdāmṛta of Içvara-kaula.

वाक् *wāl*, a serpent's hole : Nom. Pl. वाक् *wāj*.

बोक् *wōb*, a large ring : Fem. वाक् *wāj*, a small ring.

कुमुक् *kumul*, delicate : कुमुक्कार् *kumujyār*, delicateness.

बूक् *wūl*, fickle : बोक्कार् *wōjyār*, fickleness.

✓ वाक् *pāl*, protect : Past Part., Fem. Sg. वाक् *pāj*. But Masc.

Pl. वाक् *pāl*.

(4) व *h*, becomes व *ρ* before *ā-mātrā*, or व *y*. Thus,—

बाक् *bāh*, the twelfth lunar day : Nom. Pl. बाक् *bār*; वाक् *pāh*, ordure : Nom. Pl. वाक् *pār*.

विक् *hyuh*, like : Fem. Sg. विक् *hīp*; Abstr. Noun विक्कार् *hīpyār*, similarity. बीक् *lēh*, acrid : Fem. Sg. बीक् *lēp*; Abstr. Noun बीक्कार् *lēpyār*.

✓ पिक् *pih*, pound : Past Part., Fem. Sg. पिक् *pīp*; Aorist Part. पिक्कीक् *pīpyōv*; but Past Part., Masc. Pl. पिक् *pīhi*.

(5) व *s* shows a tendency to become व *lēh* before *ā-mātrā* or व *y*. In such a case, also, the व *y* is as usual elided. Thus,—

कुक् *kūh*, youngest : Fem. Sg. कुक् *kūh*, or कुक् *kūlēh*; Abstr. Noun. कक्कार् *kāsar*, or कक्कार् *kālēhar*.

✓ बक् *bas*, dwell : Past Part., Fem. Sg. बक् *bāp*, or (sometimes) बक् *bālēh*; Fem. Pl. बक् *bās* (for बक् *bāp*) or (rarely) बक् *bālēh*.

✓ लोक् *lē*, be weary : Past Part., Fem. Sg. लक् *lēp* or लक् *lēlēh*. Fem. Pl. लोक् *lēp* or लोक् *lēlēh*.

Note that व *y* is usually elided after व *s*. This is specially the case in transitive verbs. A list of verbs in which व *y* is not elided is given in my article on Kāpmirī verbs already alluded to, J. A. S. B. for 1896, p. 308.

Finally,—in Kāpmirī, no word can end in an unaspirated hard consonant. If an unaspirated hard consonant falls at the end of a word, it is aspirated. Thus,—

Base वाक् *trak*, a certain grain measure, Nom. Sg. वाक् *trāk*.

„ वाक् *ak*, one,

„ वाक् *āk*.

„ वाक् *kālē*, glass,

„ वाक् *kālēh*.

„ वाक् *kaf*, a ram,

„ वाक् *kāf*.

„ वाक् *kat*, a hundred,

„ वाक् *kāt*.

Base रात् <i>rāt</i> , night,	Nom. Sg. रात् <i>rāth</i> .
„ कर् + त् <i>kṛ + t</i> , done by thee,	कर्त्त <i>kṛuth</i> .
„ ताप् <i>tāp</i> , heat,	Nom. Sg. ताप् <i>tāph</i> .

This aspiration does not occur if a final त् *t*, or क् *k* forms part of a conjunct consonant. Thus,—

Base च्त् <i>śt</i> , a tailor,	Nom. Sg. च्त् <i>śt</i> .
„ मश् <i>maś</i> , hair,	„ मश् <i>maś</i> .

This rule is commonly neglected when writing in the Persian character, in which, for instance कर्त्त *kṛuth* is represented by كرت.



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1898, p. 29.*

On the Kāçmiri Noun.—By G. A. GRIERSON, C.I.E., PH.D., I.C.S.

[Read December, 1897.]

A. Gender.

Kāçmiri nouns are either masculine or feminine. There is no neuter gender in the language. In the case of pronouns, however, there is a relic of a neuter gender, each pronoun having three forms, one, for male living beings, another, for female living beings, and a third for things without life, whether their grammatical gender is masculine or feminine.

The sixth part of Içvara-kaula's *Kāçmirapaddharmya* deals with gender. The following rules are abstracted from it.

The feminine gender is used for the following purposes (vi. 18.) :—

(a.) To denote the female sex, *e.g.*

<i>Masc.</i>	<i>Fem.</i>
मंयुर् <i>mōgyur</i> , a male kid	मंयुर् <i>mōgyur</i> , a female kid.
बबु <i>waṭṭah</i> , a male calf	बबु <i>waṭṭah</i> , a female calf.

(b.) To denote smallness, *e.g.*

कतुर् <i>katur</i> , a large potsherd	कतुर् <i>katur</i> , a small potsherd.
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(d.) To denote artificiality, *e.g.*

बाष् <i>ṭāṣ</i> , a cough	बाष् <i>ṭāṣ</i> , an artificial cough, a "hem."
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(e.) To denote similarity, *e.g.*

कोथ् <i>koth</i> , a load	कोथ् <i>koth</i> , a bag.
ततुर् <i>tatur</i> , smarting (of a wound)	ततुर् <i>tatur</i> , the pain felt by an angry person.

(f.) To denote special meanings, *e.g.*

नर् <i>nar</i> , a sleeve	नर् <i>nar</i> , an arm.
कहर् <i>khar</i> , having a scald-head	कहर् <i>khar</i> , the disease of scald-head.

1. Words signifying human castes or professions, form their feminines by adding बाय् *bāy* (vi. 2) [to the oblique form used in the case of compound words. *Vide post*, under that head]. [The word then means 'wife of so and so'].

Thus :—

बड <i>baṭṭ</i> , a Brāhmaṇ	बडबाय् <i>baṭabāy</i> , a wife of a Brāhmaṇ.
दर <i>dar</i> , name of a Brāhmaṇ caste	दरबाय् <i>darabāy</i> , wife of a <i>Dar</i> .
कौल <i>kaul</i> , name of a Brāhmaṇ caste	कौलबाय् <i>kaulabāy</i> , wife of a <i>Kaul</i> .
सुनर <i>sōn^r</i> , a goldsmith	सुनरबाय् <i>sōn^rrbāy</i> , the wife of a goldsmith.
खार <i>khār</i> , a blacksmith	खारबाय् <i>khārabāy</i> , a blacksmith's wife.

We can only use this for human beings. Thus, कोतरबाय् *kōtarbāy* means the wife of a man of the *kōtar* caste, and not the wife of a pigeon (कोतुर *kōtur*), the feminine of which is कोतुर *kōt^r*.

Cf. No. 9.

2. When respect is not intended कछय् *kōlay* is substituted for बाय् *bāy* in the meaning of wife (vi. 3). Thus:—

बडकछय् *baṭakōlay*;

So from

चान् *chān*, a carpenter चानकछय् *chānakōlay*, the wife of a carpenter.

Cf. No. 9.

(3) All words ending in *u-mātrā*, change it to *ā-mātrā* in the feminine (vi. 4), thus:—

पट् <i>paṭṭ</i> , a board	पट् <i>paṭṭ</i> , a tablet.
मट् <i>moṭṭ</i> , fat	मट् <i>mwṭṭ</i> .
गर <i>gar</i> , hard	गर <i>gar</i> .
गुर <i>gur</i> , a horse	गुर <i>gur</i> , a mare.
दब <i>dob</i> , a washerman	दब <i>dwab</i> , a woman who does washing. [Thus जान <i>Jān</i> <i>dwab</i> , Jāna the washerwoman. A washerman's wife would be दबबाय् <i>dwabbāy</i> .]

खर् <i>khars</i> , having a scald head	खर् <i>khars</i> , the disease of scald-head.
गूर <i>gurs</i> , a cowherd	गूर <i>gurs</i> , as in खून गूर <i>Zūn^o gurs</i> , Zūna the cowherdess. A cow- herd's wife is गूरिबा <i>gurbāy</i> .

Note also words like—

कतुर <i>katur</i> , a large potsherd	कतुर <i>katur</i> , a small ditto.
मंगुर <i>mongurs</i> , a male kid	मंगुर <i>mongurs</i> a female kid.
ततुर <i>tatur</i> , smarting of a wound	ततुर <i>tatur</i> the pain of anger.
बोवुर <i>wōwurs</i> , a weaver	बोवुर <i>wōwurs</i> , a woman weaver. [A weaver's wife is बोवुरिबा <i>wōwurbāy</i> .]

गगुर <i>gagurs</i> , a rat	गगुर <i>gagurs</i> .
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As in the five last examples, all words of three or more syllables omit a penultimate उ u, when forming the feminine (vi. 8). Cf. No. 4a.

The word छुट *ṣhut*, small, makes its feminine छुट *ṣhwaṣṣ*, or छुटि *ṣhwaṣiñ* (Cf. No. 8.) The latter is only used with reference to human beings. The former is universally used (vi. 5), thus:—छुट (or छुटि) छुट *ṣhwaṣṣ* (or *ṣhwaṣiñ*) कूर *kurs*, a small girl.

So also we have खर् *khars*, an ass, feminine खर् *khars* or खरि *khariñ* (see No. 8).

(4). Words ending in ल *l*, are subject to the following rules (vi. 7, 8, 29).

(a) Words of three syllables and over, ending in ल *l* change ल *l* to ल्य *ly*, thus:—

Feminine.

गडुल <i>gāṭul</i> , clever	गडुल्य <i>gāṭly</i> .
फुडुल <i>phuful</i> , a bundle of things tied up in a shawl, &c.	फुडुल्य <i>phufly</i> a small bundle.
खकुल <i>ṣakul</i> , circular	खकुल्य <i>ṣakly</i> .
पगुल <i>paṭul</i> , a raft	पगुल्य <i>paṭly</i> , a mat.
गडगुल <i>gōgūl</i> , a big turnip	गडगुल्य <i>gōgūly</i> , an ordinary turnip.
खडुल <i>ṣōṭul</i> , a sodomite	खडुल्य <i>ṣōṭly</i> .

वातुल् <i>wātul^l</i> , a low-caste man	वातुज् <i>wātij^s</i> .
ढटुल् <i>ṭaṭhu^l</i> , a wooden vessel	ढटुज् <i>ṭaṭhj^s</i> , a small ditto.

(b) Words ending in the suffix वोल् *wōl^l*, form the feminine in वावज् *wāvjēñ*, thus:—

गरवोल् <i>gar^lwōl^l</i> , a house-holder	गरवावज् <i>gar^lwāvjēñ</i> .
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The word वोल् *wōl^l*, 'a ring' is not formed with this suffix.

(c) Other words in *l^l* form their feminines in ज् *j^s*, thus:—

गुल् <i>gūl^l</i> , a kernel	गुज् <i>gūj^s</i> , a small ditto.
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Words in वोल् *ōl^l* change वो *ō* to वा *ā*, thus:—

वोल् <i>wōl^l</i> , a small ring	वाज् <i>wāj^s</i> , a small ditto.
मोल् <i>mōl^l</i> , a father	माज् <i>māj^s</i> , a mother.
टरोल् <i>ṭarōl^l</i> , watchman	ट्राज् <i>ṭarāj^s</i> .

Irregular is—

दुल् <i>ḍul^l</i> , a large bowl	दुलिज् <i>ḍulij^s</i> , a small ditto.
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(5) Words ending in क् *k^l*, ख् *kh^l*, ग् *g^l* (and also in क् *k*, ख् *kh*, ग् *g*; but no examples are given) change क् *k* to च् *c*, ख् *kh* to च् *ch*, and ग् *g* to ज् *j* (vi. 9), thus:—

Feminine.

बातुक् <i>batuk^l</i> , a drake	बातुच् <i>bat^lc^s</i> , a duck.
हक् <i>hokh^l</i> , dry	हच् <i>hwach^s</i> .
द्युग्ल् <i>dyūg^l</i> , a ball of string	द्युज् <i>dyūj^s</i> , a small ditto.

The vowel changes are those prescribed in the declension of nouns.

Īçvara-kaula occasionally spells बातुच् *bat^lc^s* बात् *bat^lc*.

Exceptions are (vi. 10.)

खुक् <i>khūkh^l</i> , one who speaks through	खुक् <i>khūkh^s</i> .
his nose.	

तक् <i>ṭok^l</i> , sour	तक् <i>ṭwək^s</i> .
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(6) Words in *t*, *th*, *d*, or *n*, with or without *u-mātrā*, change *t* to *ṭ*, *th* to *ṭh*, *d* to *ḍ*, and *n* to *ṇ*. As usual, *u-mātrā* is omitted, in writing, after *ṇ*, (vi. 11.)

मत् <i>mṭ</i> , mad	मṭ <i>mṭ</i> .
कोत् <i>koṭh</i> , a load	कोṭ <i>kwṭh</i> , a bag.
वरद <i>wṛud</i> , a second husband of one woman.	वरṇ <i>wṛ-ṛ</i> , a woman who has married twice.
वन् <i>wan</i> , a forest	वण <i>wṇ</i> , a grove.
गान् <i>gān</i> , a brothel-keeper	गण <i>gṇ</i> , a prostitute.
चान् <i>chān</i> , a carpenter	चण <i>chṇ</i> , as in <i>चण चण Zūn</i> <i>chṇ</i> , Zūna the carpentress.
हून् <i>hūn</i> , a dog	हूṇ <i>hūṇ</i> , a bitch.

(7) Certain words form their feminines by adding *r* with various other changes, thus:—

Feminine.

कङ् <i>kaṅg</i> , a brazier	कङ्ग <i>kāṅg</i> , a small ditto (vi. 12.)
कात् <i>kāṭ</i> , a cough	काक् <i>kāḱh</i> , an artificial cough, (vi. 13.)
वत् <i>trāḱh</i> , a certain grain weight	वक् <i>trāk</i> , a scale, (vi. 14.)
मण्ड <i>mond</i> , a log	मण्ड <i>mōṇḍ</i> , a small log (vi. 15.)
फोट <i>phot</i> , a basket	फोट <i>phōṭ</i> , a small basket (vi. 16.)
लात् <i>laṭ</i> , a tail	लाक् <i>laṭ</i> , a small tail, कुटि लाक् <i>kūṭi laṭ</i> , a piece of wood cut off the end of a beam.
वृत् <i>wṛṭh</i> , a male calf	वृक् <i>wāṭh</i> , a female calf.

(8) Certain words form their feminines in *ṇ* (vi. 16-27), thus:—

Feminine.

हस्त् <i>hast</i> , an elephant	हस्ति <i>hasti</i> .
काव् <i>kāv</i> , a crow	कावि <i>kāvi</i> .
नाग् <i>nāg</i> , a snake.	नगि <i>nāgi</i> .

बूँट् *wūṭh*, a camel

बूँटिन् *wūṭhiñ*.

खर् *khar*, an ass

खरिन् *khariñ*, (see No. 3) or खर् *khara*.

And so other words signifying animals.

बूँट् *vygṭh*, stout

बूँट् *vygṭh*, stout, but बूँटिन् *rēṭhiñ* (in a bad sense) stout, fat.

गूँट् *gūṭh*, stupid

गूँटिन् *gūṭhiñ*.

बूँट् *bōṭ*, a Tibetan

बूँटिन् *bōṭiñ*, (बूँटिन् *buṭiñ*), or बूँटबाय् *bōṭabāy*, a Tibetan woman.

बुगिय् *bugiy*, a master

बुगिन् *bugiñ*, a mistress.

ज़ल् *zal*, water

ज़लिन् *zaliñ*, sweat of the feet.

गर *gar*, a house

गरीन् *gariñ*, a good mistress of a house; distinct from गरावाय् *garawāy*, a female householder (see No. 9.)

दोब *dob*, a washerman

दोबिन् *dwabiñ*, a washerman's club, but दोबबाय् *dwabibāy*, a washerman's wife.

(9) Certain nouns take अन् *añ* in the feminine (vi. 28.)

(a) Names of castes.

Note that बाय् *bāy* (No. 1) is used as a feminine of respect; कूँटाय् *kūṭāy* (No. 2) is only used of a married woman, when spoken of in connexion with her husband, and without respect; while अन् *añ* is a general feminine, without signifying respect, thus:—

बट् *baṭ*, a Brāhman,

बटिन् *baṭiñ*, a woman of that caste.

मुसलमान् *musalmān*, a Musalmān

मुसलमानिन् *musalmānañ*, a Muhamadan woman.

हाकपाक *hākagrākḥ*, a vegetable seller.

हाकपाकिन् *hākagrākāñ*.

दोन् *wōñ*, a shopkeeper

दोनिन् *wōñyañ*, a female shopkeeper.

So also all nouns with the suffix *बोल्* *wōl*, (vi. 29) as given in No. 4 (b). Thus :—

गर्बोल् *gar^{wōl}*, a householder गर्बाबल् *gar^{wōljēn}*.

See also No. 8.

(10) If the masculine word ends in *र्* then the suffix is *बल्* *ēn* (vi. 30), thus (see Secondary Suffixes No. 39.)

Feminine.

बाल् *āl^r*, a member of bridegroom's party. बाल्बल् *āl^{rēn}*.

पबल् *pōhar*, an invited guest पबल्बल् *pōharēn*.

रंगल् *rang^r*, a dyer रंगल्बल् *rang^{rēn}*.

सन्गल् *śn^r*, a goldsmith सन्गल्बल् *śn^{rēn}*.

दाल् *dāl^r*, a vegetable seller दाल्बल् *dāl^{rēn}*.

काल् *kāl^r*, a baker काल्बल् *kāl^{rēn}*.

So also we have—

सोल् *soñ*, a co-father-in-law सोल्बल् *soñēn*.

महाराज् *mahārāj*, a great king महारज्बल् *mahārājēn*, the wife of a great king, a bride.

राज् *rāj*, a king राज्बल् *rājyārēn*, a queen.

(11) Finally we have *बाल्* *ēn* in the following (vi. 31):—

पण्डित् *paṇḍīth*, a paṇḍit पण्डित्बल् *paṇḍīthēn*.

गुजुर् *gujur*, a forester गुजराल्बल् *gujurān*.

(12) Irregular is (vi. 18)—

मक् *mākh*, an axe मक्बल् *māk^ē*, a small axe.

B. Number.

Kāṣmīrī, has two numbers, a Singular and a Plural. There is no Dual number. The method of forming the plural will appear from the Declensional Paradigms.

C. Case.

Kāṣmīrī nouns have, besides the Nominative, two inflected cases the Accusative, and the Agent. Other so-called cases are formed by the addition of postpositions to one of these two. The following are the cases given by Içvara-kuṇḍa.

Formed from the Accusative :—

Genitive,
Locative 1,
Dative 1,
Concomitant.

Formed from the Agent :—

Instrumental,
Locative 2,
Dative 2,
Ablative.

There is no Vocative, but, in case of address, a noun assumes a variety of forms which will be dealt with later on.

There are thus, excluding the Nominative, ten cases.

I now proceed to deal with each case separately.

Accusative.

The Accusative has two forms, a longer and a shorter. The shorter is always the same as the nominative (ii. i. 39.)

In the masculine singular, the longer form always ends in *s*. In the feminine it ends in *a*, *i*, or *ū-mātrā* (36–40). When the longer form of the accusative singular ends in *i*, that *i* is always fully pronounced. Thus माहि *māhi*, not माहि *māi*. In the plural it always ends in *n* (12, 38).

Genitive.

The Genitive is formed by various affixes, added to the long form of the accusative.

In the case of masculine nouns, the *s* of the accusative singular is dropped before the termination, and the final vowel so left is pronounced short, as a *mātrā* vowel. Thus from दय *day*, God: acc. sg. दयस् *dayas*; gen. sing. दय चन्द *daya sand*; acc. pl. दयन् *dayan*; gen. plur. दयन् चन्द *dayan hand*.

So from गुर *gur*, a horse: acc. sg. गुरिस् *guris*; gen. sg. गुरि चन्द *guri sand*; acc. pl. गुर्यन् *guryan*; gen. pl. गुर्यन् चन्द *guryan hand*.

The word with its genitive affix is treated as an adjective agreeing with the object possessed in gender and number.

Thus माहि चन्द मयिचि *māhi sand mayic*, the son of the father.

माहि चन्दि मयिचि *māhi sand mayic*, the sons of the father.

म॒लि च॒न्म॒ क॒रु म॒ल॒ स॒न्म॒ क॒रु, the daughter of the father.

म॒लि च॒न्म॒ क॒री म॒ल॒ स॒न्म॒ क॒री, the daughters of the father.

Moreover this genitive may even be treated as an independent base, and be regularly declined, with case affixes added to it.

Thus from म॒लि m॒li, a father, the genitive masculine is म॒लि च॒न्म॒ म॒ल॒ स॒न्म॒, which may be declined like a masculine noun in *u-mātrā*, with a dative म॒लि च॒न्म॒ म॒ल॒ स॒न्म॒ sandi p॒tāhy, which can be used instead of the simple dative म॒लि म॒ल॒ p॒tāhy. Indeed the dative formed from the genitive is in the case of this word the usual one, and the simple dative is scarcely used (ii. i. 61, 62, 63, 64).

The following are the affixes used to form the genitive:—

A. Masculine nouns with life which are not proper names take

(a) in the singular, च॒न्म॒ s॒nd, E.g., द॒य च॒न्म॒ dāy s॒nd, of God (46).

(b) in the plural, च॒न्म॒ h॒nd, E.g., द॒य च॒न्म॒ dāyan h॒nd, of Gods (42).

B. All feminine nouns without exception take च॒न्म॒ h॒nd, both in the singular, and in the plural. E.g., ब॒न च॒न्म॒ bēn h॒nd, of the sister; ब॒न च॒न्म॒ bēnan h॒nd, of the sisters; प॒थ च॒न्म॒ pōth h॒nd, of the book; प॒थ च॒न्म॒ pōthyan h॒nd, of the books (42).

C. Masculine nouns without life take.

(a) In the singular च॒न्म॒ uk, (48) before which *a* is elided (i. 4), and *i* becomes *y* (i. 10). While when it follows *u-mātrā*, the *u* of *uk* is elided (i. 5). E.g., द॒य च॒न्म॒ dāyakuk, of a forehead; क॒लु च॒न्म॒ kuluk, of a tree; द॒न च॒न्म॒ dānuk, of a pomegranate.

(b) In the plural, the termination is च॒न्म॒ h॒nd, as above; e.g., द॒य च॒न्म॒ dāyakan h॒nd, of foreheads.

EXCEPTION.—The words स॒न् स॒न, gold, and र॒प् र॒प, silver, take the termination च॒न्म॒ s॒nd in the singular, when the genitive is used in the sense of 'composed of.' E.g., स॒न् च॒न्म॒ स॒न् स॒न s॒nd chath, an umbrella of gold, a golden umbrella. स॒न् च॒न्म॒ स॒न् स॒न s॒nd chath, would mean an umbrella belonging to gold,—a possessive genitive in fact (ii. i. 47).

NOTE.—When a genitive in उक् *uk*^a is treated as a declensional base, the उ *u* becomes अ *a* in the oblique cases (64). Thus पट् *paṭ*^a, a woollen cloth. Gen. sg. पट्युक् *paṭyuk*^a: Dative, पटि पुष् *paṭi puṣ*^{hy} or पयकि पुष् *paṭeki* (spelled *paṭyaki*) *puṣ*^{hy}.

D. Masculine nouns which are proper names form their genitive singular in उन् *un*^a, which is treated exactly like उक् *uk*^a, (50). E.g., राधाकृष्ण *Rādhākṛṣṇun*^a of Rādhākṛṣṇa: राधाकृष्णि पुष् *Rādhākṛṣṇaṇi puṣ*^{hy}, for Rādhākṛṣṇa.

The plural is formed regularly with हन् *han*^a, e.g. रामन् *Rāman* *han*^a, of (many) Rāmas.

It will thus be seen that the suffix of the genitive of all plural nouns, and of all feminine nouns is हन् *han*^a.

When the thing possessed is feminine singular, or masculine or feminine plural, the following changes in the genitive affixes occur:—

THING POSSESSED IN THE

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
सन् <i>sand</i> ^a	सन् <i>san</i> ^a (46, 44)	सन् <i>sand</i> ⁱ (46, 43)	सन् <i>san</i> ^a (46, 45)
हन् <i>han</i> ^a	हन् <i>han</i> ^a (44)	हन् <i>han</i> ⁱ (43)	हन् <i>han</i> ^a (45)
उक् <i>uk</i> ^a	उक् <i>uk</i> ^a (49)	कि <i>k</i> ⁱ (48)	अ <i>a</i> ¹ (49)
उन् <i>un</i> ^a	अ <i>a</i> (51)	नि <i>n</i> ⁱ (50)	अ <i>a</i> (51)

Examples in order as:—

मालि सन् *māl' sand*^a *nēcyuv*, the son of the father.

मालि सन् *māl' san*^a *kūr*^a, the daughter of the father.

1 So written by Içvara-kanla. अ *a* would be more correct, but, अ *a* being a palatal letter, there is practically no difference in the pronunciation.

मांलि सन्दि सचिवि *mālī sandī nēcivī*, the sons of the father.
 मांलि सन्दि कोये *mālī sanz kōrē*, the daughters of the father.
 मांल्यन् हन्दि गुर *mālyan hanḍa gur*, the horse of the fathers.
 मांल्यन् हन्दि गुर *mālyan hanḍa gur*, the mare of the fathers.
 मांल्यन् हन्दि गुरि *mālyan hanḍī gurī*, the horses of the fathers.
 मांल्यन् हन्दि गुर *mālyan hanḍa gur*, the mares of the fathers.
 कुल्युक् सन् *kulyukḥ sanz*, a bough of a tree.
 कुलिक् सन् *kulicḥ sanz*, a twig of a tree.
 कुलिकि सन् *kuliki sanz*, the boughs of the tree.
 कुलिक् सन् *kulicḥ sanz*, the twigs of the tree.
 रामन् सचिव *Rāmanḥ nēcivy*, Rāma's son.
 रामन् कुर *Rāmanḥ kūr*, Rāma's daughter.
 रामनि सचिवि *Rāmani nēcivi*, Rāma's sons.
 रामनि कोये *Rāmani kōrē*, Rāma's daughters.

Locative, 1.

There are two forms of the Locative. The first I shall call Loc. 1. It has the meaning indicated by its postpositions.

This Locative is formed by adding the postpositions *अन्* *andar* (ii. i. 52), in; *मन्* *mans* (52), in; *यन्* *pyḍṭh* (52), upon; *क्यन्* *kyḍṭh* (53), in; to the longer form of the Accusative. In Poetry, *वेच* *vēṣ* is also used in the sense of 'upon' (52). Thus *मूल* *mūl*, a root; Acc. sg. *मूलम्* *mūlas*; Loc. sg. *मूलम् अन्* *mūlas andar*; *मूलम् मन्* *mūlas mans*, in a root; *मूलम् यन्* *mūlas pyḍṭh*, on a root; Acc. pl. *मूलान्* *mūlan*; *मूलान् अन्* *mulan andar*, in roots.

The postposition *क्यन्* *kyḍṭh* can only be used with words which mean a receptacle. Thus we can say *वाड्यन् क्यन्* *thālas kyḍṭh*, in a dish; or even *नावि क्यन्* *nāvi kyḍṭh*, in a boat; but we cannot say *गारन् क्यन्* *garas kyḍṭh*, in a house or *मूलम् क्यन्* *mūlas kyḍṭh*, in a root, because a house, or a root, are not used as receptacles for putting things into.

क्यथ् *kyāth* can also be used with any word signifying a means of conveyance, and it must then sometimes be translated by 'on.' Thus गुरिस् क्यथ् *guri kyāth*, or गुरिस् पथ् *guri pyāth*, on horseback.

Loc. 2 will be dealt with subsequently.

Dative, 1.

There are two forms of the Dative, one formed by adding postpositions to the Accusative, the other by adding postpositions to the Instrumental. The first I shall call Dat. 1, the second, Dat. 2. The Dat. 2, will be subsequently dealt with.

Dat. 1 is formed by adding the postposition कित् *kyut**, for, to the longer form of the Accusative (ii. i. 54, 55). The compound thus formed, agrees in number and gender with the thing given, the word 'given' being taken in its widest sense to agree with the original meaning of the name of the case. The following are the forms which कित् *kyut** takes:—

Sing. Masc. कित् *kit** (*kyut**)

Fem. कित् *kita**

Pl. Masc. किति *kit*'

Fem. कित् *kita**

Thus मल्लिस् कित् अनन् पोथ् *mālis kyut* anan pōth**, he brought water (masc. sg.) for the father.

मल्लिस् कित् अनन् गध् *mālis kita* anan gādh*, he brought a cow (fem. sg.) for the father.

गुरिस् किति अनि रव् *guri kit' anin rav**, he brought blankets (masc. pl.) for the horse.

गुरस् कित् अनन् पोथ् *gōras kita* anyan pōthā*, he brought books (fem. pl.) for the teacher.

Concomitant.

This case is used in the sense of 'with,' or 'accompanying.' It is formed by adding the postpositions कतिन् *satin* or कत्य् *saty* to the longer form of the Accusative (ii. i. 60). Thus मल्लिस् कतिन् गध्

mālis sptin āv, he came with his father; *बायिस् सपु मयुल* *bāyis spty myūl*, he met with his brother; *मालियन् सपुल* *mālyan sptin*, with the fathers.

In this case it is always implied that the person who is accompanied is the principal and he who accompanies, is the appendage (iv. 185).

Thus 'he came with his father' means here that he came in a subordinate character (iv. 185).

If it is wished to reverse the superiority of the parties we must use the word *sān*. Thus *मालिस् सान् बाव* *mālis sān āv*, he came with his father, means 'he brought his father along with him.' If *सपुल sptin* had been used, it would have meant that the father brought the son along with him (iv. 185).

Agent.

The case of the Agent is formed in the Singular as follows:—

- (1) In the case of Masc. nouns ending in consonants by adding *an*; thus *दय* *day*, God; Ag. sg. *दयन्* *dayan*. In the older forms of the language the suffix was *ṛ*: e.g., *दयि दयु* *dayi dayu*, by God it was said, God said. The modern phrase would be *दयन् दयु* *dayan dayu* (ii. i. 58).
- (2) In the case of Masculine nouns (except pronouns) ending in *a*, the same suffixes appear. Thus from *बक* *ḍyak*, a forehead; Ag. sg. *बकन्* *ḍyakan*, or (old) *बकि* *ḍhki* (58). Pronouns take *i-mātrā* in the masc. sg., e.g., *तमि* *tamu*, by him, (58).
- (3) In the case of Masculine nouns ending in *u-mātrā*, *i-mātrā* is substituted for *u-mātrā*. Thus, *कण* *kaṇ*, a bracelet; Ag. sg. *कणि* *kaṇi* (56).
- (4) In the case of Masculine nouns ending in *ā-mātrā*, by adding *ṇ*; e.g., from *दान* *dān*, a pomegranate; Ag. sg. *दान्* *dāṇṇ*. [Iṣvara-kaula gives no rule for forming the agent of these nouns, but the above is the correct form.]
- (5) In the case of Feminine nouns ending in *a*, by substituting *i* (which is fully pronounced, and not *i-mātrā*) for *a*: e.g.,

- from ब्यञ्ज *bēñṣ* (spelled *byañṣ*), a sister; Ag. sg. ब्यञ्जि *bēñi* (56).
- (6) In the case of Feminine nouns ending in *i-mātrā* or *ū-mātrā*, a fully pronounced *i* is substituted for the *i-mātrā* or *ū-mātrā*: e.g., from पूथि *pūthi*, a book; Ag. sg. पोथि *pōthi*. So from कूर *kūr*, a girl; Ag. sg. कोरि *kōri* (56).
- (7) In the case of Feminine nouns ending in consonants, by adding a fully pronounced *i*: e.g., from माल *māl* a garland, मालि *mālī* (56). The irregular nouns, however, which end in *t*, *th*, *d*, *n*, *h*, and *l*, add *ū-mātrā*: e.g., from रात् *rāt*, night; Ag. sg. रात्तू *rāṭṭṣ*. [This last rule is not expressly stated by Içvara-kaula, but may be inferred from *sūtra* 7, read with *sūtra* 17.]

The Agent plural is formed by adding *au* (56). Before this, *a* is elided, and *i-mātrā* and *u-mātrā* become *y*. After *ū-mātrā* (except in the case of Feminine nouns in *ū-mātrā*, in which *y* is substituted) *au* becomes *v* (20). Examples are:—

From	Ag. Plural.
दय् <i>day</i> , God	दयो <i>dayau</i>
बक <i>ḍyak</i> , the forehead	बको <i>ḍyakau</i>
कर <i>kṛ</i> , a bracelet	कयो <i>karyau</i>
दान् <i>dān</i> , a pomegranate	दानू <i>dān^uv</i>
ब्यञ्ज <i>bēñṣ</i> (<i>byañṣ</i>), a sister	ब्यञ्जो <i>bēñau</i>
पूथि <i>pūthi</i> , a book	पोथ्यो <i>pōthyau</i>
कूर <i>kūr</i> , a girl	कोर्यो <i>kōryau</i>
माल <i>māl</i> , a garland	मालो <i>mālau</i>
रात् <i>rāt</i> , night	रात्तू <i>rāṭṭṣv</i>

When postpositions are added to the agent of masculine nouns ending in consonants or *a*, the *n* of the Agent singular is dropped. Thus, from मूल *mūl*, Ag. sg. मूलन् *mūlan*; Instr. मूल खतिन् *mūl^a sptin*, not मूलन् खतिन् *mūlan sptin* (4). [The same rule applies to masculines in *ū-mātrā*, though not stated by Içvara-kaula.]

Instrumental.

The Instrumental is formed by adding खतिन् *sptin* or खत् *spty* to the Agent, the final *n* of Masculine nouns in consonants, *a*, or *ū-mātrā* being elided, (ii. i. 4, 59.). Thus—

इल् *māl*, a root; Ag. sg. इलन् *mūlan*; Instr. sg. इल् खतिन् *mūl^s sptin*, by means of a root; Ag. pl. इलो *mūlau*; Instr. pl. इलो खतिन् *mūlau sptin*.

When खतिन् *sptin* follows *i-mātrā*, the *i* is fully pronounced (6). Thus कर् *kar^s*, a bracelet; Ag. sg. कर् *kar^s*; Instr. sg. कर् खतिन् *kari sptin*.

This case can also be formed by adding the same postposition to the agent case of the masculine genitive treated as an independent base, as explained above (61). Thus द्यक् *dyak^s*, a forehead; masc. gen. sg. द्यक् *dyakuk^s*; Agent of ditto, द्यक्कि *dyakak^s*; Instr. द्यक् खतिन् *dyak^s sptin* or द्यक्कि खतिन् *dyakaki sptin*.

So from गुर *gur^s*, a horse. Ag. sg. गुरि *guri^s*; Gen. Sg. गुरि चन् *gur^s sand^s*; Instr. गुरि खतिन् *guri sptin*, or गुरि चन् खतिन् *gur^s sandi sptin*.

Locative 2.

The Locative 2 has the meaning of 'from in,' and is formed by adding the postposition चन् *and^s* to the Agent, (*n* being-dropped in the case of masculines in consonants, and *a*, and *ū-mātrā*.) Thus, from गर *gar^s*, a house; Ag. sg. गरन् *garan*; Loc. 2, sg. गर चन् *gar^s and^s*, from in the house; ag. pl. गरो *garau*; Loc. 2, pl. गरो चन् *garau and^s*, (ii. i. 57).

Examples of the use of this case are गर चन् चन् *gar^s and^s an* bring out from the house, lit. bring from in the house.

गर चन् चुह जान् *चोकि gar^s andar^s chuh jān lāk^s*, among the people in (lit. from in) the house, (only) so and so is good.

गरो चन् चुह जान् *चोकि garau andar^s chuh jān āgun*, the only good thing in the houses is the court-yard.

This form can only be used in the meaning called in Skr. *nirbhāraṇa*, i.e., in words meaning जाति *jāti*, a species (including all plurals); गुण *guṇa*, a quality; क्रिया *kriyā*, an act; संज्ञा *sañjñā*, an appellation; and means that one of several is taken.

आत्या गुणेन क्रियया संज्ञया वा प्रयत्नः ।

सम्बन्धदेकदेशस्य निर्धारयमिति श्रुतम् ।

Examples:—

Species. A Brāhmaṇa is the best amongst men.

Quality. Amongst cows a black one gives most milk.

Action. Amongst men who go, he who runs is the swiftest.

Appellation. Amongst the pupils Maitra is the cleverest. See Siddhānta Kaumudī (Bibl. Ind. Ed.) I, 311. In all the above "amongst" means "from among."

It is evident that the form can hardly ever be used except in the plural. In the paradigms, singular forms are given for the sake of completeness, but it is doubtful if they can be used in that number.

Dative 2.

According to Īṣvara-kaula, this form is only used to a moderate extent (*sāmānya*) (ii. i. 63). It is in fact rarely used. It has the same meaning as the Dat. 1. It is formed by adding पुञ् *puṭṣhy* to the Agent, or (as has been explained under the head of the Instrumental) to the Agent case of the Genitive. Before पुञ् *puṭṣhy*, as in the case of स्तूतिन् *stūtin*, i-mātrā is fully pronounced. Thus,—पुञ् *puṭṣ* *putr*^a *puṭṣhy*, or पुञ् *पुञ्* *पुत्र*^a *sandi* *puṭṣhy*.

Ablative.

The Ablative is formed from the Agent by adding the postpositions यट् *pyaṭh*^a, literally from on, hence, from near; निच् *niṭṣ*^a, from near; अन् *andṛ*^a, from among, from in (ii. i. 65).

Thus, ग्राम यट् *gāma*^a *pyaṭh*^a, from the village; गामो यट् *gāmau* *pyaṭh*^a from the villages; सर्पो निच् *sarpau* *niṭṣ*^a, from the serpents; गार अन् *gar*^a *andṛ*^a *drāv*, he came out from the house; नावि अन् *nāvi* *andṛ*^a *drāv*, he came out from the boat, (65).

[Masculine living beings can also add these postpositions, in the singular only, to the longer form of the Accusative. Thus *बुरा नित्त* *buras niṭṭ*, from the thief; *गुरि नित्त* *guris niṭṭ*, from the horse.]

The ablative of comparison is formed with the postpositions *खत* *khōt* or *खतन्* *khōtan*, *नित्त* *niṭṭ* or *नित्तिन्* *niṭṭin*, which are added either to the agent direct, or to the Agent case of the Genitive treated as a base. In the case of some words, e.g., *गुरु* *gōr*, a teacher, only the latter idiom is used.

E.g., *गुरु चण्डि खत बुद्ध गुरु* *gōr sandi khōt chuh gūḥ*, he is more clever than the teacher. We cannot say *गुरु खत* *gōr khōt*. *कण्ड चण्डि* (or *कण्ड*) *खत बुद्ध कण्ड* *kaṇḍ khōt chuh trakur*, he is harder than a stone; *रूप नित्त बुद्ध रूप* *rōp niṭṭ chuh sōn jān*, gold is better than silver (ii. i. 62).

D. Declension.

Kāṣmīrī nouns have four declensions.

The first declension consists of masculine nouns ending in a consonant, in *अ* *a*, or in *अन्* *ā-mātrā*. The base in this declension ends in *a*.

The second declension consists of masculine nouns ending in *इ* *u-mātrā*. The base in this declension ends in *i*.

The third declension consists of feminine nouns ending in *इ* *i-mātrā*, *अन्* *ā-mātrā*, or *अ* *ā*. The last is only another way of writing *अ* *ā*. It may be considered as the feminine form of the 2nd declension. The base in this declension also ends in *i*, and this declension is closely connected with the second, as feminine and masculine.

The fourth declension consists of feminine nouns ending in a consonant or in *अ* *a*. Certain feminine nouns of this declension ending in a consonant, are irregular, and form a class by themselves.

There are thus two masculine, and two feminine declensions.

FIRST DECLENSION.

Masculine nouns ending in a consonant, in **अ** *a*, or in **अ** *ū-mātrā*.

(a). Noun ending in a consonant.

चूर *tsūr*, a thief.

	SINGULAR.	PLURAL.
Nom.	चूर <i>tsūr</i> (ii. i. 3).	चूर <i>tsūr</i> (3).
Acc.	चूरस् <i>tsūras</i> (36, 38). चूर <i>tsūr</i> (39).	चूरन् <i>tsūran</i> (13, 38). चूर <i>tsūr</i> (39).
Gen.	चूर चन्दि <i>tsūr^a sand^a</i> (41, 42, 45).	चूरन् चन्दि <i>tsūran hand^a</i> (42).
Loc. 1.	चूरस् यद् <i>tsūras pyāḥ</i> (52), &c.	चूरन् यद् <i>tsūran pyāḥ</i> (52), &c.
Dat. 1.	चूरस् कित् <i>tsūras kyut^a</i> (54, 55).	चूरन् कित् <i>tsūran kyut^a</i> (54, 55).
Concom.	चूरस् क्षतिन् <i>tsūras sptin</i> (60).	चूरन् क्षतिन् <i>tsūran sptin</i> (60).
Agent.	चूरन् <i>tsūran</i> (58). चूरि <i>tsūrⁱ</i> (58) (obsolete).	चूरी <i>tsūrau</i> (56).
Instr.	चूर क्षतिन् <i>tsūr^a sptin</i> (6, 59). चूर चन्दि क्षतिन् <i>tsūr^a sandi sptin</i> (61).	चूरी क्षतिन् <i>tsūrau sptin</i> (59). चूरन् चन्दि क्षतिन् <i>tsūran handi sptin</i> (61).
Loc. 2.	(चूर चन्दि <i>tsūr^a andr^a</i>) (4, 57).	चूरी चन्दि <i>tsūrau andr^a</i> (57).
Dat. 2.	चूर पुष् <i>tsūr^a putshy</i> (63). चूर चन्दि पुष् <i>tsūr^a sandi putshy</i> (63).	चूरी पुष् <i>tsūrau putshy</i> (63). चूरन् चन्दि पुष् <i>tsūran handi putshy</i> (63).
Abl.	चूर निम् <i>tsūr^a niç^a</i> (65). [or चूरस् निम् <i>tsūras niç^a</i>].	चूरी निम् <i>tsūrau niç^a</i> (65).

Similarly are declined दृक् *day*, God; कृक् *kāṣ*, a crow; खृक् *khāṣ*, gold; रृक् *rōp*, silver; पुत्र *putr*, a son; वृक् *wathēr*, a leaf; तृक् *tōmul*, husked rice; हृक् *hār*, name of a month, Āṣāḍha; मृक् *mōṅg*, name of a grain, *phaseolus mungi*; माक् *māg*, name of a month, Māgha; दृक् *dōh*, a day; नाक् *nāg*, a spring; कृक् *kaṭ* [nom. sg. and pl. कृक् *kāṭh* (66)], a ram; रृक् *rat* [nom. sg. and pl. रृक् *rāṭh*, (66)], blood; पृक् *pōs*, a flower; वाक् *wāl*, hair; गृक् *gaḷ*, the cheek; गृक् *gōr*, a preceptor, a Brāhman.

Numerals take *i* instead of *a* in the Agent and connected cases, e.g., सति सतिन् *sati sṭin*, by sevens (ii. i. 5).

If a noun ends in उर *ur* [or उन् *un*], the *u* is changed to *a* in all cases except the nominative singular, e.g., वीदुर *wīdur*, a monkey; nom. pl. वीदर *wīdar*; instr. वीदरी सतिन् *wīdaraṣṭin* (32). [So infinitives like करन् *karun*; acc. करन् *karanaṣ*].

If in the case of masculine nouns of the first declension the final consonant is preceded by the vowel *ū*, that *ū* becomes *ō*, in all cases of the plural except the nominative, but remains unchanged in the singular and in the nominative plural. The following masculine words ending in consonants do not, however, change this *ū* (35).

मृक् <i>mūl</i> , a root.	लृक् <i>lūdēr</i> , eagerly desirous.
चृक् <i>chūl</i> , a cascade.	लृक् <i>lūēr</i> , eagerly desirous.
वृक् <i>vūs</i> , a stout club.	वृक् <i>vūṭ</i> (nom. sg. वृक् <i>vūṭh</i> , 66), a camel.
वृक् <i>būt</i> (nom. sg. वृक् <i>būṭh</i> , 66), a ghost.	वृक् <i>vūr</i> , ashes.
वृक् <i>rūd</i> , rain.	हृक् <i>hūs</i> , an uproar.
	[वृक् <i>vūr</i> , a thief], and others.
लृक् <i>lūk</i> (nom. sg. लृक् <i>lūkh</i> , 66), people.	

Thus from मृक् *mūl*, acc. pl. मृक् *mūlan*, not मृक् *mōlan*.

If a masculine noun ends in क् *k*, च् *ch*, ङ् *ṅ*, ट् *ṭ*, र् *r*, or प् *p*, this final consonant is aspirated in the nom. sg. and pl. (66); thus:—

Nom. sg. and pl.

त्रक् <i>trak</i> , a certain grain measure.	त्रक्क् <i>trākh</i> .
काङ् <i>kāṅ</i> , glass, a disease of the chest.	काङ्क् <i>kāṅkh</i> .
कट् <i>kaṭ</i> , a ram.	कट्क् <i>kāṭh</i> .
रक् <i>raṭ</i> , blood.	रक्क् <i>rāṭh</i> .
हत् <i>haṭ</i> , a hundred.	हत्क् <i>hāṭh</i> .
ताप् <i>tāp</i> , sunshine.	ताप्क् <i>tāph</i> .

The aspiration is very faintly heard, being a final letter, but it affects the preceding vowel. The aspiration does not occur in the other cases; e.g., चक्रे कृतिन् *trak° sṭin* (instr.); काङ् कृतिन् *kāṅ° sṭin*; कट् पुङ्क् *kaṭ° puṅkh* (dat. 2); ताप् पङ्क् *tāp° paṅkh* (loc.).

This aspiration does not occur if a final र् *r* or ङ् *ṅ* forms part of a compound consonant (even when a short ° is introduced between them to aid pronunciation) (68); thus:—

सृङ् *sṛṅ*, a tailor (Elmslie, *sṛṭ*); nom. sg. and pl. सृङ्क् *sṛṅkh*, not सृङ्क् *sṛṅkh*.

मङ्क् *maṅkh*, hair; nom. sg. and pl. मङ्क् *maṅkh*, not मङ्क् *māsth*.

The word ब्याङ् *byākh*, another (2, 3, 24), becomes बिङ् *biy* in all cases except the nom. sg., and is partially declined like a noun ending in *u-mātrā* (2nd declension); thus—

	SINGULAR.	PLURAL.
Nom.	ब्याङ् <i>byākh</i>	बिङ् <i>biy</i> .
Acc.	बिङिङ् <i>biyis</i> .	बिङिङ् <i>biyan</i> .
Ag.	बिङि <i>biyṭ</i> .	बिङौ <i>biyau</i> .

The Fem. Ag. is बिङि *biyṭ*. In other forms it is the same as the Masc. This is really a compound word: made up of बि *bi*, other, and चक् *chkh*, one. The oblique forms are made up of the base बि *bi*, together with the emphatic particle च् *y*, which accounts for the apparent irregularities. बि *bi* is of the 2nd declension.

Noun ending in *ya*.*dyak* = forehead.

	SINGULAR.	PLURAL.
Nom.	दयक <i>dyak</i> * (ii. i. 1).	दयक <i>dyak</i> * (1).
Aco.	दयकस् <i>dyakas</i> (38). दयक <i>dyak</i> * (39).	दयकन् <i>dyakan</i> (38). दयक <i>dyak</i> * (39).
Gen.	दयकु <i>dyakuk</i> * (41, 48).	दयकन् दय् <i>dyakan hand</i> * (42).
Loc. 1.	दयकस् यद् <i>dyakas pyāṭh</i> , &c., (52, 53).	दयकन् यद् <i>dyakan pyāṭh</i> , &c. (52, 53).
Dat. 1.	दयकस् कित् <i>dyakas kyut</i> * (54, 55).	दयकन् कित् <i>dyakan kyut</i> * (54, 55).
Concom.	दयकस् कृतिन् <i>dyakas sptin</i> (60).	दयकन् कृतिन् <i>dyakan sptin</i> (60).
Agent.	दयकन् <i>dyakan</i> (i. 5a) or दयकि <i>dyaki</i> * (obsolete) (58; i. 4).	दयकौ <i>dyakau</i> (58; i. 4).
Instr.	दयकस् कृतिन् <i>dyak sptin</i> (6, 59). दयककि कृतिन् <i>dyakaki sptin</i> (61).	दयकौ कृतिन् <i>dyakau sptin</i> (59). दयकन् दयि कृतिन् <i>dyakan handi sptin</i> (61).
Loc. 2.	दयक दय् <i>dyak andr</i> * (4, 57).	दयकौ दय् <i>dyakau andr</i> * (57).
Dat. 2.	दयक पुद् <i>dyak putshy</i> (63). दयककि पुद् <i>dyakaki putshy</i> (67).	दयकौ पुद् <i>dyakau putshy</i> (63). दयकन् दयि पुद् <i>dyakan handi putshy</i> (63).
Abl.	दयक निद् <i>dyak niç</i> * (65).	दयकौ निद् <i>dyakau niç</i> * (65).

Similarly are declined दय *gar**, a house; दय *dh**, a hand; दय *dāṇḍ*,
rice; दय *bat**, boiled rice.

(c). Noun ending in *ā-mātrā*.दाँ दान^a, a pomegranate.

Nom.	दाँ दान ^a (ii. i. 2).	दाँ दान ^a (2).
Acc.	दाँ दान ^a s (38).	दाँ दान ^a n (31, 13, 33).
	दाँ दान ^a (39).	दाँ दान ^a (39).
Gen.	दाँ दान ^a k ^a (41, 48).	दाँ दान ^a n hand ^a (42).
Loc. 1.	दाँ दान ^a s pyāth, &c. (52, 53).	दाँ दान ^a n pyāth, &c. (52, 53).
Dat. 1.	दाँ दान ^a s kyut ^a (54, 55).	दाँ दान ^a n kyut (54, 55)
Concom.	दाँ दान ^a s sptin (60).	दाँ दान ^a n sptin (60).
Agent.	दाँ दान ^a n.	दाँ दान ^a v (20, 31, 56).
Instr.	दाँ दान ^a s sptin (59).	दाँ दान ^a v sptin (59).
	दाँ दान ^a ki sptin (61).	दाँ दान ^a n handi sptin (61).
Loc. 2.	दाँ दान ^a and ^a (57).	दाँ दान ^a v and ^a (57).
Dat. 2.	दाँ दान ^a s putahy (63).	दाँ दान ^a v putahy (63).
	दाँ दान ^a ki putahy (63).	दाँ दान ^a n handi putahy (63).
Abl.	दाँ दान ^a s niç ^a (65).	दाँ दान ^a v niç ^a (65).

Içvara-kaula gives no rule for forming the agent singular of these nouns. but दाँ दान^an is the correct form.

The following words are optionally declined as if ending in consonants, गान् gan^a, a leather-worker; गान् gā^a, a grass-seller; बाँ bā^a,

people of a house; $\text{वाङ्गु } hāṅṅ^s$, a boatman. Thus, acc. plur. $\text{वाङ्गन् } gāṅṅ^s$ or $\text{वाङ्गन् } gāṅṅan$ (15).

It must be remembered that \bar{u} - $mātrā$ at the end of a word is not pronounced. Before a consonant (as in $dāṅ^v$) it is pronounced like a short German \bar{u} . It is, also, slightly pronounced in the Instr. Loc. 2, Dat. 2, and Abl. Sing. Before \bar{u} - $mātrā$, a preceding a or \bar{a} must be modified to \bar{a} or \bar{a} respectively (70); e.g., as in $\text{दाङ्गु } dāṅ^s$.

SECOND DECLENSION.

Masculine Nouns in $\text{ए } u$ - $mātrā$.

$\text{कर } kār^s$, a bracelet.

Nom.	$\text{कर } kār^s$ (ii. i. 8).	$\text{करि } kār^i$ (30).
Acc.	$\text{करिस् } karis$ (30, 38).	$\text{कर्यन् } karyan$ (12, 30, 38).
	$\text{कर } kār^s$ (39).	$\text{करि } kār^i$ (39).
Gen.	$\text{कर्युक् } karyuk^s$ (41, 48).	$\text{कर्यन् कर } karyan hāṅṅ^s$ (42).
Loc. 1.	$\text{करिस् एङ् } karis pyāṅṅ^h$, &c. (52, 53).	$\text{कर्यन् एङ् } karyan pyāṅṅ^h$, &c. (52, 53).
Dat. 1.	$\text{करिस् कित् } karis kyut^s$ (54, 55).	$\text{कर्यन् कित् } karyan kyut^s$ (54, 55).
Conoom.	$\text{करिस् क्षतिन् } karis sptin$ (60).	$\text{कर्यन् क्षतिन् } karyan sptin$ (60).
Agent.	$\text{करि } kār^i$ (6, 56).	$\text{कर्यौ } karyau$ (56, 80; i. 10).
Instr.	$\text{करि क्षतिन् } kari sptin$ (59).	$\text{कर्यौ क्षतिन् } karyau sptin$ (59).
	$\text{कर्यकि क्षतिन् } karāki sptin$ (61).	$\text{कर्यन् हन्दि क्षतिन् } karyan handi sptin$ (61).
Loc. 2.	$\text{करि अन् } kari and^s$ (57).	$\text{कर्यौ अन् } karyau and^s$ (57).
Dat. 2.	$\text{करि पुङ् } kari putāṅṅ^h$ (63).	$\text{कर्यौ पुङ् } karyau putāṅṅ^h$ (63).
	$\text{कर्यकि पुङ् } karāki putāṅṅ^h$ (63).	$\text{कर्यन् हन्दि पुङ् } karyan handi putāṅṅ^h$ (63).
Abl.	$\text{करि निम् } kari nip^s$ (65).	$\text{कर्यौ निम् } karyau nip^s$.

[also $\text{गुरिस् निम् } guris nip^s$ (in the case of masculine nouns with life).]

(c). Noun ending in *उ-^u-mātrā*.दान् *dān^u*, a pomegranate.

Nom.	दान् <i>dān^u</i> (ii. i. 2).	दान् <i>dān^u</i> (2).
Acc.	दान् दान् <i>dān^us</i> (38).	दान् दान् <i>dān^un</i> (31, 13, 33).
	दान् <i>dān^u</i> (39).	दान् <i>dān^u</i> (39).
Gen.	दान् दान् <i>dān^uk^u</i> (41, 48).	दान् दान् <i>dān^un hand^u</i> (42).
Loc. 1.	दान् यद् <i>dān^us pyāth</i> , &c. (52, 53).	दान् यद् <i>dān^un pyāth</i> , &c. (52, 53).
Dat. 1.	दान् कित् <i>dān^us kyut^u</i> (54, 55).	दान् कित् <i>dān^un kyut</i> (54, 55)
Concom.	दान् क्षित् <i>dān^us sptin</i> (60).	दान् क्षित् <i>dān^un sptin</i> (60).
Agent.	दान् दान् <i>dān^un</i> .	दान् दान् <i>dān^uv</i> (20, 31, 56).
Instr.	दान् क्षित् <i>dān^us sptin</i> (59).	दान् क्षित् <i>dān^uv sptin</i> (59).
	दान् क्षित् क्षित् <i>dān^uki</i> <i>sptin</i> (61).	दान् क्षित् क्षित् <i>dān^un handi</i> <i>sptin</i> (61).
Loc. 2.	दान् यद् <i>dān^us and^u</i> (57).	दान् यद् <i>dān^uv and^u</i> (57).
Dat. 2.	दान् पुद् <i>dān^us putāhy</i> (63).	दान् पुद् <i>dān^uv putāhy</i> (63).
	दान् क्षित् पुद् <i>dān^uki</i> <i>putāhy</i> (63).	दान् क्षित् पुद् <i>dān^un handi</i> <i>putāhy</i> (63).
Abl.	दान् निद् <i>dān^us niç^u</i> (65).	दान् निद् <i>dān^uv niç^u</i> (65).

İçvara-kaula gives no rule for forming the agent singular of these nouns. but दान् *dān^un* is the correct form.

The following words are optionally declined as if ending in consonants, गन् *ganz^u*, a leather-worker; गन् *gās^u*, a grass-seller; बाद् *bāṭṭ^u*,

people of a house; हान्^s *hānz^s*, a boatman. Thus, acc. plur. गणन्^n *gañznⁿ* or गणन्^n *gañzan* (15).

It must be remembered that *ū-mātrā* at the end of a word is not pronounced. Before a consonant (as in *dān^sv*) it is pronounced like a short German *ū*. It is, also, slightly pronounced in the Instr. Loc. 2, Dat. 2, and Abl. Sing. Before *ū-mātrā*, a preceding *a* or *ā* must be modified to *ə* or *ā* respectively (70); e.g., as in दान्^s *dān^s*.

SECOND DECLENSION.

Masculine Nouns in *u-mātrā*.

कर्^s *kar^s*, a bracelet.

Nom.	कर्^s <i>kar^s</i> (ii. i. 8).	करि^i <i>karⁱ</i> (30).
Acc.	करिस्^s <i>karis</i> (30, 38).	कर्यन्^n <i>karyan</i> (12, 30, 38).
	कर्^s <i>kar^s</i> (39).	करि^i <i>karⁱ</i> (39).
Gen.	कर्युक्^s <i>karyuk^s</i> (41, 48).	कर्यन्^n हान्^s <i>karyan hānz^s</i> (42).
Loc. 1.	करिस्^s पथ्^s <i>karis pyāth^s</i> , &c. (52, 53).	कर्यन्^n पथ्^s <i>karyan pyāth^s</i> , &c. (52, 53).
Dat. 1.	करिस्^s कित्^s <i>karis kyut^s</i> (54, 55).	कर्यन्^n कित्^s <i>karyan kyut^s</i> (54, 55).
Conoom.	करिस्^s स्यतिन्^s <i>karis sptin</i> (60).	कर्यन्^n स्यतिन्^s <i>karyan sptin</i> (60).
Agent.	करि^i <i>karⁱ</i> (6, 56).	कर्यौ^n <i>karyau</i> (56, 80; i. 10).
Instr.	करि^i स्यतिन्^s <i>kari sptin</i> (59).	कर्यौ^n स्यतिन्^s <i>karyau sptin</i> (59).
	कर्यकि^s स्यतिन्^s <i>karēki sptin</i> (61).	कर्यन्^n हान्^s स्यतिन्^s <i>karyan hānz^s sptin</i> (61).
Loc. 2.	करि^i अन्द्^s <i>kari and^s</i> (57).	कर्यौ^n अन्द्^s <i>karyau and^s</i> (57).
Dat. 2.	करि^i पुष्^s <i>kari putāhy</i> (63).	कर्यौ^n पुष्^s <i>karyau putāhy</i> (63).
	कर्यकि^s पुष्^s <i>karēki putāhy</i> (63).	कर्यन्^n हान्^s पुष्^s <i>karyan hānz^s putāhy</i> (63).
Abl.	करि^i निष्^s <i>kari niṣ^s</i> (65).	कर्यौ^n निष्^s <i>karyau niṣ^s</i> .

[also गुरिस्^s निष्^s *guris niṣ^s* (in the case of masculine nouns with life).]

Similarly are declined गुर *gur*, a horse; गुरू *gūr*, a cow-herd; गू *gū*, a kernel, especially of the singārā; कुल *kul*, a tree.

The final *u* becomes *i* (or *y*) throughout, except in the Nominative Singular, (30).

If the penultimate of a masculine noun contains the vowel *ū*, that *ū* becomes *ō* in all cases of the Plural except the nominative. It does not change in the singular, or in the nominative plural, (34).

Thus गुरू *gūr*, a cowherd; acc. sg. गूरि *gūris*; nom. pl. गूरि *gūr*, but acc. pl. गोवन् *gōryan*.

The following words in *u-mātrā* are exceptions, and do not change the *ū* (35).

कस्तूर *kastūr*, the nightingale.

कुट *kūt*, a tree-trunk.

खुट *khūt*, an apple.

तूर *tūr*, a woman's eating platter.

दूर *dūr*, a flower-bed.

नस्तूर *nastūr*, having a deformed nose.

Thus from कस्तूर *kastūr*, acc. pl. कस्तूरन् *kastūryan*.

If a masculine noun ends in *u-mātrā*, and has *ō* in the penultimate, this *ō* becomes *ā* in all cases of the singular except the nominative, and throughout the plural. Moreover, this *ā* is modified to *ā̄* before *i-mātrā*, and in the accusative singular (69, 70). Thus, मोल *mōl*, an earring; acc. sg. मोलि *mōlis*; gen. sg., मोल्यु *mōlyu* (from मोल *mōl*, a father, मोलि सन् *mōli sand*); ag. sg. मोलि *mōli*; instr. sg. मोलि सति *mōli sātīn* (here the *i* is not *i-mātrā*, but is fully pronounced); nom. pl. मोलि *mōli*; acc. pl. मोल्यन् *mōlyan*; ag. pl. मोली *mōlyau*. Similarly are declined मोल *mōl*, a father, and बौ *bōy*, a brother; also masculine possessive pronouns, such as मो *mō*, mine; चो *cyōn*, thine; ओ *ōn*, our.

Thus nom. sg. *म्योनं myōn**; acc. sg. *म्यानिस् myānis*; gen. sg. *म्यानि स्योनं myān' sand**; ag. sg. *म्यानि myān'*; nom. pl. *म्यानि myān'*; acc. pl. *म्यान्यन् myānyan*; ag. pl. *म्यान्यौ myānyau*; Instr. sg. *म्यानि स्यतिन् myāni sptin*, or *म्यानि सन्दि स्यतिन् myān' sandi sptin*. So also the others (ii. iii. 11 and ff.)

Moreover, whenever, in this declension, the letter *a* or *ā* is followed by *i-mātrā*, or *u-mātrā*, the *a* or *ā* become *ə* or *ā̄* respectively. (ii. i. 70); thus,—

Base *पट् paṭ*, a woollen cloth; nom. sg. *पट् paṭ**; ag. sg. *पटि paṭi*; nom. pl. *पटि paṭi*; but, acc. sg. *पटिस् paṭis* (not *पटिस् paṭis*, as in the case of *बोल् wōl**); Instr. sg. *पटि स्यतिन् paṭi sptin* (fully pronounced *i*); acc. pl. *पट्यन् paṭyan*; ag. pl. *पट्यौ paṭyau*. So also *पट् haṭ**, the neck; *तन् tan**, the body; *सन्द् sand**, suffix of genitive (acc. sg. *सन्दिस् sandis*; ag. sg. *सन्दि sandi*; instr. sg. *सन्दि स्यतिन् sandi sptin*; nom. pl. *सन्दि sandi*; acc. pl. *सन्द्यन् sandyan*; ag. pl. *सन्द्यौ sandyau*): similarly *पट्युक paṭyuk** of a woollen cloth; acc. sg. *पट्युकिस् paṭyukiḥ*; ag. sg. *पट्युकि paṭyuki*; instr. sg. *पट्युकि स्यतिन् paṭyuki sptin*; nom. pl. *पट्युकि paṭyukiḥ*; acc. pl. *पट्युक्यन् paṭyukyān*; ag. pl. *पट्युक्यौ paṭyukyau*.

Nouns in *u-mātrā*, of three or more syllables, if they have *u* in the penultimate, omit the *u* before *i-mātrā*, and change it to *a* in all other cases except the nominative singular (73, 75); thus:—

*गट्गुल gāṭgul**, clever; acc. sg. *गट्गलिस् gāṭaliḥ*; ag. sg. *गट्गलि gāṭli* (pronounced *gāṭliḥ*); instr. sg. *गट्गलि स्यतिन् gāṭali sptin*; gen. sg. *गट्गलि सन्द् gāṭli sand**; nom. pl. *गट्गलि gāṭli*; acc. pl. *गट्गल्यन् gāṭalyān*; ag. pl. *गट्गल्यौ gāṭalyau*.

This does not occur in the case of dissyllables; e.g., from *कुल् kul**, a tree; acc. sg. *कुलिस् kulis*, and not *कुलिस् kaliḥ*.

The following words in *u-mātrā*, with *u* in the penultimate, change

the penultimate *u* to *a* in all cases except the nominative, and are then declined like nouns of the first declension ending in consonants (74.)

कहलु *kōṭṭhul*, a porter.

सुतलु *sūtul*, a sodomite.

चकलु *čakul*, circular.

गगलु *gōgul*, globular.

वालु *wātul*, a low-caste man.

बालु *batul*, a drake.

गगु *gagur*, a rat.

मंगु *mōngur*, a kid.

ककुर *kōkur*, a cock (iv. 1).

कोतुर *kōtur*, a pigeon (iv. 1).

So also words in *र* signifying professions, &c. (iv. 6, 99 and ff.),

e.g., लनु *lōnur*, a goldsmith, मनु *manur*, a shell worker.

See secondary suffixes No. 39.

Thus,—

Nom. sg. कहलु *kōṭṭhul*; acc. sg. कहलम् *kōṭṭhalas*; gen. sg. कहलस्य *kōṭṭhalas syand*; ag. sg. कहलान् *kōṭṭhalan*; instr. sg. कहल स्मिन् *kōṭṭhalas smin*; nom. pl. कहल *kōṭṭhal*; acc. pl. कहलान् *kōṭṭhalan*; ag. pl. कहलौ *kōṭṭhalau*.

If a word ending in *u-mātrā* has *yu* or *i* in the penultimate of the nom. sg., it has *i* in the penultimate in all the other cases (ii. i. 76). [These words are spelt indifferently with *yu* or *i* in the nominative, but are always pronounced as if *yu* was written. Thus महानु *mahanyu*, or महनि *mahanis*, a man, both pronounced *mahanyu*; सुतु *syuth*, or जितु *zith*, old, but both pronounced *syuth*. On the other hand, in other cases, except the nominative, we have only *i*, pronounced as *i*: thus; सुतु *syuth*, old; acc. sg. जिति *zithi*; ag. sg. जिति *zith*; nom. pl. जिति *zith*; acc. pl. जितान् *zithyan*; ag. pl. जितौ *zithyan*.

Similarly, when the penultimate is *yā*, it becomes *i* before *i-mātrā* or *is*, and *ē* in other cases, except the nom. sg. (77, 78); thus,—

Nom. sg. *यूय* *īyān*¹, a wall; acc. sg. *योनिय* *īinī*; gen. sg. *येन्यु* *īēnyuk*²; ag. sg. *योन* *īin*¹; instr. sg. *येन* *īinī* *īēnī* *īēnī* (not *i-mātrā*); nom. pl. *योन* *īin*¹; acc. pl. *येन्य* *īēnyān*; ag. pl. *येनो* *īēnyān*.

[The word *न्यू* *nyūt*³, blue, however, has *i* throughout. Thus, gen. sg. *नोयु* *nīyuk*²; instr. sg. *नोयि* *nīi* *īēnī* *īēnī*; acc. pl. *नोयन* *nīyān*; ag. pl. *नोयो* *nīyān*.

So also in *यूय* *yūt*⁴, how much; *तूय* *tyūt*⁵, so much; *यूय* *yūt*⁶, this much; change the *y* *yā* to *i* throughout (ii. iii. 27). Thus, *योन* *yit*¹, how many (nom. pl.); *योन* *it*¹; *योन* *it*¹, pr. *yit*¹.]

The *य* *yā* in *कूय* *kūt*⁷, how many? (ii. iii. 25, 26) becomes *क* *kā*, in all cases except the nominative singular. In the obl. cases of the plural, it may optionally become *क* *kā*. Thus—

	SINGULAR.	PLURAL.
Nom.	<i>कूय</i> <i>kūt</i> ⁷ .	<i>कूनि</i> <i>kūt</i> ¹ .
Acc.	<i>कूनि</i> <i>kūtī</i> .	<i>कूतन</i> <i>kūtyān</i> or <i>कूतन</i> <i>kūtyān</i> .
Ag.	<i>कूनि</i> <i>kūt</i> ¹ .	<i>कूतो</i> <i>kūtyān</i> or <i>कूतो</i> <i>kūtyān</i> .

Its fem. is *कूय* *kūtī*⁸.

The word *कूय* *kūh*, or *कूय* *kūh*, a certain person, is declined as a feminine ending in a consonant (ii. iii. 29).

THIRD DECLENSION.

Feminine nouns ending in *र i-mātrā*, *ञ ū-mātrā*, or *ञ ī*.

पूथि *pūthi*, a book.

(a). Nouns ending in *र i-mātrā*.

Nom.	पूथि <i>pūthi</i> (ii. i. 9).	पोथ्य <i>pōthē</i> (11, 33).
Acc.	पोथ्य <i>pōthē</i> (21, 33, 38, 40).	पोथ्यन् <i>pōthyan</i> (12, 38).
	पूथि <i>pūthi</i> (39).	पोथ्य <i>pōthē</i> (39).
Gen.	पोथ्य हन्द् <i>pōthē hand*</i> (42).	पोथ्यन् हन्द् <i>pōthyan hand*</i> (42).
Loc. 1.	पोथ्य यद् <i>pōthē pyāth</i> , &c. (52, 53).	पोथ्यन् यद् <i>pōthyan pyāth</i> (52, 53).
Dat. 1.	पोथ्य कित् <i>pōthē kyut*</i> (54, 55).	पोथ्यन् कित् <i>pōthyan kyut*</i> (54, 55).
Concom.	पोथ्य क्तिन् <i>pōthē sptin</i> (60).	पोथ्यन् क्तिन् <i>pōthyan sptin</i> (60).
Agent.	पोथि <i>pōthi</i> (6, 56).	पोथ्यौ <i>pōthyan</i> (56; i. 4).
Instr.	पोथि क्तिन् <i>pōthi sptin</i> (33, 59).	पोथ्यौ क्तिन् <i>pōthyan sptin</i> (59).
	पोथ्य हन्दि क्तिन् <i>pōthē handi sptin</i> (61).	पोथ्यन् हन्दि क्तिन् <i>pōthyan handi sptin</i> (61).
Loc. 2.	पोथि चन्द्र <i>pōthi andr*</i> (57).	पोथ्यौ चन्द्र <i>pōthyan andr*</i> (57).
Dat. 2.	पोथि उब् <i>pōthi putshy</i> (63).	पोथ्यौ उब् <i>pōthyan putshy</i> (33, 63).
	पोथ्य हन्दि उब् <i>pōthē handi putshy</i> (63).	पोथ्यन् हन्दि उब् <i>pōthyan handi putshy</i> (63).
Abl.	पोथि निष् <i>pōthi niç*</i> (65).	पोथ्यौ निष् <i>pōthyan niç*</i> (65).

Similarly are declined, झूरि *ñūr*, a hoof; खीलि *khil*, a field; चोरि *cir*, a lottery ticket.

If the penultimate of a feminine word contains the vowel *ū*, that *ū* becomes *ō* in all cases except the nominative singular. Thus पूथि *pūthi* a book; nom. pl. पोथ्य *pōthē* (33).

So also a penultimate *i* becomes a *ɛ* in the same circumstance. Thus **चौनि** *khut'*, a field; nom. pl. **चोन्** *khut'*. The word **चौरि** *cir'*, a lottery-ticket or slip, does not, however, change its long *i*, and its nom. pl. is **चोवे** *cirɛ* (33).

(b). Nouns ending in **ञ्** *u-mātrā*.

कूर *kūr'*, a girl.

Nom.	कूर <i>kūr'</i> (11, 1, 9).	कोर <i>kōrɛ</i> (11, 30, 33).
Acc.	कोर <i>kōrɛ</i> (21, 33, 38, 40).	कोर्यन् <i>kōryan</i> (12, 30, 33, 38, 40).
	कूर <i>kūr'</i> (39).	कोवे <i>kōrɛ</i> (39).
Gen.	कोवे <i>kōrɛ</i> हन् <i>hand'</i> (42).	कोवेन् <i>kōryan</i> हन् <i>hand'</i> .
Loc. 1.	कोवे यह <i>kōrɛ pyāh, &c.</i> (52, 53).	कोवेन् यह <i>kōryan pyāh, &c.</i> (52, 53).
Dat. 1.	कोवे विन् <i>kōrɛ kyut'</i> (54, 55).	कोवेन् विन् <i>kōryan kyut'</i> (54, 55).
Concom.	कोवे खनिन् <i>kōrɛ sptin</i> (60).	कोवेन् खनिन् <i>kōryan sptin</i> (60).
Agent.	कोरि <i>kōri</i> (6, 56).	कोरी <i>kōryau</i> (56, 30; 1, 4).
Instr.	कोरि खनिन् <i>kōri sptin</i> (6, 30, 59).	कोरी खनिन् <i>kōryau sptin</i> (33, 59).
	कोवे हन् खनिन् <i>kōrɛ handi sptin</i> (61).	कोवेन् हन् खनिन् <i>kōryan handi sptin</i> (61).
Loc. 2.	कोरि अन् <i>kōri andr'</i> (57).	कोरी अन् <i>kōryau andr'</i> (57).
Dat. 2.	कोरि पुञ् <i>kōri putshy</i> (63).	कोरी पुञ् <i>kōryau putshy</i> (63).
	कोवे हन् पुञ् <i>kōrɛ handi putshy</i> (63).	कोवेन् हन् पुञ् <i>kōryan handi putshy</i> (63).
Abl.	कोरि नि <i>kōri nip'</i> (65).	कोरी नि <i>kōryau nip'</i> (65).

Similarly are declined पढ़ *paṭh*, a tablet; कड़ *kaṭh*, wood; काड़ *kāṭh*, a stalk, especially the non-edible part of asparagus, sugarcane, &c.; बड़ *baḍh*, a great woman; तड़ *taḍh* (or तान *tañ*) a slender woman; लड़ *laḍh*, a branch.

The final *ū*- becomes *i* (or *y*) throughout, except in the nom. sg. (30).

All nouns of this declension ending in *ṭh*, *ṭh*, or *ṭh*, change the consonant to the corresponding palatal, in all cases except the nominative singular. Thus —

Nom. sing.	Nom. pl.
पढ़ <i>paṭh</i> .	पच <i>pacḥ</i> .
काड़ <i>kāṭh</i> .	काच <i>kāchḥ</i> .
बड़ <i>baḍh</i> .	बच <i>bajḥ</i> .

This change only occurs when the word ends in *ū-mātrā* (22). It does not occur when it ends in a consonant (26).

If the penultimate of a feminine word contains the vowel *ū*, that *ū* becomes *ō* in all cases except the nom. singular, thus कूर *kūr*, a girl, nom. pl. कोर *kōr* (33).

The following are exceptions and do not change the *ū* (35). ठूढ़ *ṭhūr* cold; दूर *dūr*, a lane; मूर *mūr*, a twig. Thus from ठूढ़ *ṭhūr*; nom. pl. ठूय *ṭhūr*.

So also a penultimate *i* becomes *ē* in the same circumstances. Thus, सीढ़ *sīr*, a brick, nom. pl. सेय *sēr*. The following words (33) however, do not change,—

गीढ़ <i>gīr</i> , red-chalk.	Nom. pl. गीय <i>gīr</i> .
गीढ़ <i>gid</i> , child's excrement.	गीय <i>gid</i> .
पीढ़ <i>pīr</i> , pride.	पीय <i>pīch</i> (22).
सीढ़ <i>sīr</i> , cold-boiled-rice-pudding.	सीय <i>sīr</i> .
पीढ़ <i>pīr</i> , a table.	पीय <i>pīr</i> .

Whenever in this declension *ā-mātrā* is preceded by *a* or *ā*, the *a* or *ā* become modified to *ə* or *ē* respectively (70). Thus,

Base पद् *paṭ*, a tablet; nom. sg. पद् *paṭ*^s, but acc. sg. पच्च *pacyṭ*; ag. sg. पचि *paci* (*i* fully pronounced,—not *i-mātrā*); nom. pl. पच्च *pacṭ*; acc. pl. पच्चञ् *pacyan*; ag. pl. पचौ *pacyau*.

So,—Base माज् *māj*, a mother; nom. sg. माज् *māj*^s; but acc. sg. माच्च *māṭ*.

Again; Base, काढ् *kāḥ*, wood; nom. sg. काढ् *kāḥ*^s; acc. sg. काच्च *kāchṭ*.

(c). Nouns ending in ज् न.

Similarly are declined all feminine nouns in ज् न, thus खाज् *myḍn*, mine (fem.).

	SINGULAR.	PLURAL.
Nom.	खाज् <i>myḍn</i> .	खाज् <i>myḍnṭ</i> .
Acc.	खाज् <i>myḍnṭ</i> .	खाज् <i>myḍnan</i> .
Ag.	खाजि <i>myḍni</i> .	खाजौ <i>myḍnau</i> .

The vowel is only modified in the nom. sing. So also चाज् *cyḍn* thine (fem.); चाज् *ṣḍn*, our (fem.) (ii. iii. 11 and ff).

As the semivowel *y* cannot, as a rule, immediately follow *ṣ*, *ṣḥ*, or *ṣ*, when a noun ends in *ṣḥ*^s, *ṣḥḥ*^s, or *ṣ*^s, the *y* is elided in declension. Thus मज् *maṭṣ*^s, mad, (feminine): nom. pl. मच्च *maṭṣ*, not मच्च *maṭṣṭ*. कज् *kwaṭṣḥ*^s, a small bag: pl. कच्च *kṭṣḥ*. जरज् *woṛṣ*^s, a woman who has married twice, pl. जरज् *woṛṣ*^s. (iv. 51). The *y* is, however, retained in the singular. Thus the acc. sg. is मच्च *maṭṣṭ*, कच्च *kṭṣḥṭ*, and जरज् *woṛṣṭ*.

FOURTH DECLENSION.

Nouns ending in अ a, or a consonant.

(a). Nouns ending in अ a

बहन bēñā, a sister.

Nom.	बहन bēñā (il. 1. 1).	बहनि bēñā (1).
Acc.	बहन् bēñe (38, 40, 39).	बहान् bēñan (38). बहन् bēñā (39).
Gen.	बहन् बहन् bēñā hand* (42).	बहान् बहान् bēñan hand* (42).
Loc. 1.	बहन् यद् bēñā pyāñh (52, 53).	बहान् यद् bēñan pyāñh, &c. (52, 53).
Dat. 1.	बहन् कित् bēñā kyut* (54, 55).	बहान् कित् bēñan kyut* (54, 55).
Concom.	बहन् कतिन् bēñā sptin (60).	बहान् कतिन् bēñan sptin (60).
Agent.	बहनि bēñi (56; i. 4).	बहानौ bēñau (56, i. 4).
Instr.	बहनि कतिन् bēñi sptin (59). बहन् बहन् कतिन् bēñā handi handi sptin (61).	बहानौ कतिन् bēñau sptin (59). बहान् बहान् कतिन् bēñan handi sptin (61).
Loc. 2.	बहनि बहन् bēñi andr* (57).	बहानौ बहान् bēñau andr* (57).
Dat. 2.	बहनि पुब् bēñi putshy (63). बहन् बहन् पुब् bēñā handi putshy.	बहानौ पुब् bēñau putshy (63). बहान् बहान् पुब् bēñan handi putshy (63).
Abl.	बहनि निम् bēñi niç* (65).	बहानौ निम् bēñau niç* (65).

(b). Nouns ending in a consonant.

माळ् *māl*, a garland.

Nom.	माळ् <i>māl</i> (ii. i. 10).	माळ <i>māl*</i> (11).
Acc.	माळि <i>māli</i> (37; 38,	माळन् <i>mālan</i> (12, 38).
	40).	
	माळ् <i>māl</i> (39).	माळ <i>māl*</i> (39).
Gen.	माळि हन्द् <i>māli haṇḍ*</i>	माळन् हन्द् <i>mālan haṇḍ*</i> (42).
	(42).	
Loc. 1.	माळि यद् <i>māli pyāṣh</i> ,	माळन् यद् <i>mālan pyāṣh</i> , &c.,
	&c., (52, 53).	(52, 53).
Dat. 1.	माळि कित् <i>māli kyut*</i>	माळन् कित् <i>mālan kyut*</i> .
	(54, 55).	
Concom.	माळि खतिन् <i>māli sptin</i>	माळन् खतिन् <i>mālan sptin</i> (60).
	(60).	
Agent.	माळि <i>māli</i> (56).	माळौ <i>mālau</i> (56).
Instr.	माळि खतिन् <i>māli sptin</i>	माळौ खतिन् <i>mālau sptin</i> (59).
	(59).	
	माळि हन्दि खतिन् <i>māli</i>	माळन् हन्दि खतिन् <i>mālan handi</i>
	<i>handi sptin</i> (61).	<i>sptin</i> (61).
Loc. 2.	माळि चन्द् <i>māli andr*</i>	माळौ चन्द् <i>mālau andr*</i> (57).
	(57).	
Dat. 2.	माळि पुञ् <i>māli puṭṣhy</i>	माळौ पुञ् <i>mālau puṭṣhy</i> (63).
	(63).	
	माळि हन्दि पुञ् <i>māli</i>	माळन् हन्दि पुञ् <i>mālan handi</i>
	<i>handi puṭṣhy</i> (63).	<i>puṭṣhy</i> (63).
Abl.	माळि निष् <i>māli niṣ*</i>	माळौ निष् <i>mālau niṣ*</i> (65).
	(65).	

Similarly are declined कृक् *kruk*, a loud noise; नारिक् *nārij*, a conduit; ञ्ग् *ṇagg*, a thigh.

Note that when a noun ends in *ṛk*, *ṛc*, *ṛṣ*, *ṛt*, *ṛi* or *ṛp*, these letters are aspirated in the nom. sing. (66, 67) ; thus—

	Nom. sg.	but Nom. pl.
क्रक् <i>krak</i> , a loud noise.	क्रक् <i>krākḥ</i> .	क्रक् <i>krak</i> ^s .
रक् <i>raṣ</i> , abrus precatorius.	रक् <i>rāṣḥ</i> .	रक् <i>raṣ</i> ^s .
रिक् <i>riṣ</i> , a sub-caste.	रिक् <i>rīṣḥ</i> .	रिक् <i>riṣ</i> ^s .
नट् <i>naṭ</i> , trembling.	नट् <i>nāṭḥ</i> .	नट् <i>naṭ</i> ^s .
वत् <i>vat</i> , a road.	वत् <i>vāṭḥ</i> .	वत् <i>vat</i> ^s .
वाप् <i>vāp</i> , food.	वाप् <i>vāpḥ</i> .	वाप् <i>vāp</i> ^s .

The aspiration, being at the end of a word, is barely audible, but it affects the preceding vowel. It only occurs in the nominative singular.

This aspiration does not occur if a final *ṛt* or *ṛṣ* forms part (either the first or second member) of a compound consonant (even when a short *a* is inserted to aid pronunciation) (68) : thus ;—

	Nom. sg.
वत्क् <i>bat^sc</i> , a duck.	वत्क् <i>bat^sc</i> (elsewhere spelled वत्क् <i>bat^sc^s</i> , see p. 32).
बकक् <i>bōk^sṣ</i> , a female puppy. ¹	बकक् <i>bōk^sṣ</i> .
मक्क् <i>mak^sṣ</i> , an axe.	मक्क् <i>mak^sṣ</i> .
नस्क् <i>nast</i> , nose.	नस्क् <i>nast</i> .

Other compounds are, however, aspirated. Thus,—

	Nom. sg.	Nom. pl.
रिम्प् <i>rēmp</i> , a little.	रिम्प् <i>rēmḥ</i> .	रिम्प् <i>rēmp^s</i> .
वाम्प् <i>vāmp</i> , consolation.	वाम्प् <i>vāmpḥ</i> .	वाम्प् <i>vāmp^s</i> .

The word झाम् *zām*, a husband's sister, is irregular (71). In all cases, except the nominative singular, it becomes झोम् *zōm*, and drops every vowel in the terminations. Thus ; acc. sg. झोम् *zōm* ; ag. sg.

¹ So Iṣvara-kaula. Mr. H. Knowles informs me that this word means the young of any animal.

ज़ोम् *zōm*; nom. pl. ज़ोम् *zōm*; acc. pl. ज़ोम् *zōmⁿ*; ag. pl. ज़ोम् *zōm^v*; instr. sg. ज़ोम् *ज़तिम् zōm sṭin*; gen. sg. ज़ोम् *ज़द् ¹zōm haud²*, &c.

The word जूँ *māṭṣ* (ii. iii. 28), a buffalo-cow, changes ज् *ā* to *ai* in all cases except the nom. sg., thus—

	SINGULAR.	PLURAL.
Nom.	जूँ <i>māṭṣ</i> .	मैँ <i>maṭṣ²</i> .
Acc.	मैँ <i>maṭṣi</i> .	मैँ <i>maṭṣan</i> .
Ag.	मैँ <i>maṭṣi</i> .	मैँ <i>maṭṣau</i> .

The word ऊँ *kāḥ* or काँ *kāḥ*, any one, some one, though of both genders, is always declined as a feminine, in the sg. number. It changes ज् *ā* and का *ā* to ऐ *ai* and ह् *h* to ष् *ṣ* in all cases except the nom. sg. (ii. iii. 29). It becomes केन् *kēnṣ* in the plural (ii. iii. 30) and is then declined as a masculine.

Thus,—

	SINGULAR.	PLURAL.
Nom.	ऊँ <i>kāḥ</i> , काँ <i>kāḥ</i> .	केन् <i>kēnṣ</i> .
Acc.	कैँ <i>kaiṣi</i> .	केन् <i>kēnṣan</i> .
Ag.	कैँ <i>kaiṣi</i> .	केन् <i>kēnṣau</i> .

(c). Irregular Feminine Nouns, ending in Consonants.

रात् *rāt*, night.

Nom.	रात् <i>rāth</i> (ii. i. 10, 66).	रात् <i>rāts</i> ^a (16, 23).
Acc.	रात् <i>rāts</i> ^a (16, 23, 38,	रात् <i>rāts</i> ^a n (14, 16, 23, 38).
	40).	
	रात् <i>rāth</i> (39).	रात् <i>rāts</i> ^a (39).
Gen.	रात् <i>हन्</i> <i>rāts</i> ^a <i>hand</i> ^a (42).	रात् <i>हन्</i> <i>rāts</i> ^a n <i>hand</i> ^a (42).
Loc. 1.	रात् <i>मन्</i> <i>rāts</i> ^a <i>mans</i> , &c. (52, 53).	रात् <i>मन्</i> <i>rāts</i> ^a n <i>manz</i> , &c. (52, 53).
Dat. 1.	रात् <i>क्युत्</i> <i>rāts</i> ^a <i>kyut</i> ^a (54, 55).	रात् <i>क्युत्</i> <i>rāts</i> ^a n <i>kyut</i> ^a (54, 55)
Concom.	रात् <i>स्युत्</i> <i>rāts</i> ^a <i>sytin</i> (60).	रात् <i>स्युत्</i> <i>rāts</i> ^a n <i>sytin</i> .
Agent.	रात् <i>rāts</i> ^a (7, 17).	रात् <i>rāts</i> ^a v (20, 56).
Instr.	रात् <i>स्युत्</i> <i>rāts</i> ^a <i>sytin</i> (59).	रात् <i>स्युत्</i> <i>rāts</i> ^a v <i>sytin</i> (59).
	रात् <i>हन्</i> <i>स्युत्</i> <i>rāts</i> ^a <i>handi sytin</i> (61).	रात् <i>हन्</i> <i>स्युत्</i> <i>rāts</i> ^a n <i>handi</i> <i>sytin</i> (61).
Loc. 2.	रात् <i>अन्</i> <i>rāts</i> ^a <i>andr</i> ^a (57).	रात् <i>अन्</i> <i>rāts</i> ^a v <i>andr</i> ^a .
Dat. 2.	रात् <i>पुत्</i> <i>rāts</i> ^a <i>putshy</i> (63).	रात् <i>पुत्</i> <i>rāts</i> ^a v <i>putshy</i> (63).
	रात् <i>हन्</i> <i>पुत्</i> <i>rāts</i> ^a <i>handi putshy</i> (63).	रात् <i>हन्</i> <i>पुत्</i> <i>rāts</i> ^a n <i>handi</i> <i>putshy</i> (63).
Abl.	रात् <i>नि</i> <i>rāts</i> ^a <i>ni</i> ^a (65).	रात् <i>नि</i> <i>rāts</i> ^a r <i>ni</i> ^a (65).

This group of irregular nouns consists of most feminine nouns in *t*, *th*, *d*, *n*, *h*, and certain nouns in *l*. In all these cases the final consonant is changed as follows:—

<i>t</i>	becomes <i>ṭ</i>
<i>th</i>	<i>ṭh</i>
<i>d</i>	<i>ṭ</i>
<i>n</i>	<i>ṇ</i>
<i>h</i>	<i>ḥ</i>
<i>l</i>	<i>j</i>

e.g., रात <i>rāt</i> , night;	Nom. pl. रातू <i>rāṭṭ</i> * (23, 14, 16).
कात् <i>kāth</i> , a hank;	कातू <i>kāṭṭh</i> * (23, 14, 16).
घण्ट <i>ghaṇṭ</i> , a counting;	घण्टू <i>ghaṇṭṭ</i> * (23, 14, 16).
ईरण <i>yīraṇ</i> , an anvil;	ईरणू <i>yīraṇṭ</i> * (23, 14, 16).
काह <i>kāh</i> , eleventh lunar day;	कातू <i>kāḥ</i> * (19, 14, 16).
वाह <i>wāh</i> , a hole;	वातू <i>wāḥj</i> * (27, 14, 16).

Other examples are रातू *sat*, hope; हातू *hān*, loss; चासतू *ṭṣāman*, cheese.

The words in *l* which follow this declension are वाह *wāh*, a hole (as that of a serpent); साह *sāh*, a wife's sister; जाल *jāl*, a net; काल *kal*, thought, consideration; and हाल *hāl*, a house, a hall (27, 28). The word हाल *hāl* when it is at the end of a masculine compound is, however, declined regularly; thus बाटबालहल *ṭṣāṭṣāhālas andar* (not बाटबालहल *ṭṣāṭṣāhāḥj** *andar*), in the school-house, because बाटबालहल *ṭṣāṭṣāhāl* is masculine (28). The words कुण्डल *kunḍal*, a kind of cup (especially the cup of a portable stove), and कर्तल *kartāl* a sword, may optionally be regular. Thus कुण्डल *कुनि* *kunḍāj** *ṣṭin* or कुण्डलि *कुनि* *kunḍali ṣṭin*, by the cup, (29).

EXCEPTIONS. The following nouns are however declined regularly (24, 25):—

- वत् *wat*, a road.
 लत् *lat*, a kick.
 दत् *dat*, a clod.
 थत् *thōt*, an impediment.
 त्त् *tsōt*, the anus.
 चित् *tsitt*, a sprain.
 त्त् *tsōt*, tumbling head over heels.
 गत् *gāt*, a rise in a river, a swift flood.
 पित् *pīt*, a trifle.
 तित् *tīt*, a beak.
 कत् *kāth*, a story.
 व्यत् *vyāth*, the river Jhelum.
 खत् *khōn*, the elbow.
 तत् *tan*, the body.
 नात् *nān*, the navel.
 सत् *sōn*, a co-wife.
 हत् *han*, a little.
 बत् *ban*, a heap, pile.

Thus वति कतिन् *watī sptin*, not वत् कतिन् *wat* sptin*.

It must be remembered that the *ū-mātrā* modifies a preceding *a* to *ā*, and *ā* to *ā* (71). When final it is not pronounced. When it precedes a consonant it is pronounced like a short German *ū*. Thus रात् *rāt* is pronounced something like, German, *rōtūv*.

It must also be remembered that words ending in *t* form the nominative singular in *th* (66). Thus the nom. sg. of रात् *rāt*, night, is रात् *rāth*, and of वत् *wat*, a road, is वत् *wath*.

The words यत् *yaṭ*, belly; गात् *gāv*, a cow; थत् *thar*, the back; खत्

kōṣh, a fragrant root, *Aucklandia Ootus*; *वा* *waḍ*, discount; are similarly declined, except that they do not change their final consonant. Thus *बद* *बतिन्* *yad^s sṭin*, by the belly (7). Nom. pl. *बद* *yad^s* (17).

The words *बार* *khār*, an ass's load, a certain measure; *बार* *mār*, the name of a river; *बार* *sār*, a cross-beam, for strengthening; *बार* *rār*, stock-in-trade; follow the same rule. *E.g.*, nom. pl. *बार* *khār^s* (18). [*Sūtra* 18, apparently only refers to the plural. But the singular follows the same rule, *e.g.*, *बार* *बतिन्* *khār^s sṭin*, by the measure].

The word *गव* *gāḥ*, abovementioned, changes its *ā* to *o* in all cases except the nom. sg. (72); thus, acc. sg. *गोव* *gōv^s*; ag. sg. *गोव* *gōv^s*; nom. pl. *गोव* *gōv^s*; acc. pl. *गोव* *gōv^sn*; ag. pl. *गोव* *gōv^sv*.

B. Composition and Concordance.

Içvara-kaula, in his *Kāçmiri-ṣabdāmṛta*, treats of the two subjects forming the title of this section, in the *Samāsa-prakriyā*, the third portion of his grammar. He treats an adjective in concord with a noun as an example of a *karmadhāraya*, or adjectival compound. Really, as will be seen, it is not a compound at all, but an instance of syntactical agreement. Just as *bonus homo*, in Latin means a good man, and *boni hominis*, of a good man, so *बड़* *lār^s*, in Kāçmiri means a large house, and *baji lār^s pyāth^s*, means from a great house.

In the case of all compounds and concordances the postposition denoting the case is omitted after every member of the compound, except the last, but each member is inflected as if to receive the postposition (iii. 2). Thus, *बत्तु* *मुक्* *chat^s gur^s* means, a white horse. The instrumental plural of *बत्तु* *chat^s* is *बत्तो* *बतिन्* *chatyau sṭin*, and of *मुक्* *gur^s* is *मुक्को* *बतिन्* *guryau sṭin*, but the instrumental plural of *बत्तु* *मुक्* *chat^s gur^s*, is *बत्तो* *मुक्को* *बतिन्* *chatyau guryau sṭin*, not *बत्तो* *बतिन्* *मुक्को* *बतिन्* *chatyau sṭin guryau sṭin*, by white horses. When there is no postposition these remarks, of course, do not apply. Thus the accusative singular is *बतिन्* *मुक्* *chat^s gur^s*, and the nom. pl. is *बत्ति* *मुक्* *chat^s gur^s*.

Karmadhāraya or adjectival compounds are expressed in Kāçmīrī by an adjective agreeing with its substantive in gender, number and case. The above rule about postpositions must be applied. Thus ब॒द् ध॒र *baḍḍ dyār* (masc.), great wealth; ब॒द् ध॒रन् ब॒द् ध॒रान् *baḍyan dyāran* *chuh zēnān*, he is earning great wealth (acc. pl.); म॒ळि म॒ळि स॒तिन् *mōci tsōci sūtin*, by a thick (म॒ळ *mōḷ*) cake (ब॒द् *tsuḍḍ*, fem.); पि॒रि को॒रि पु॒त्र *trichi kōri putṛhy*, for a clever (बु॒द् *tryukh*, fem. पि॒र *trich*) girl (क॒र *kūr*); ब॒जि ल॒रि य॒ठ *baji lari pyaṭh* from the big (ब॒द् *baḍḍ*) house (ल॒र *lar*); ब॒ज् ब॒ज् ब॒ज् *bajḍ granzḥ ḥandḥ*, of the big counting (ब॒ज् *grand*); ब॒डिस् ग॒रिस् य॒ठ *baḍis gurus pyḍṭh*, on the great horse (ग॒र *gur*). And so on.

In **Copulative** (*dvandva*) compounds each member of the compound is declined separately, the above rule as to post-positions being observed. Thus, base ता॒प् *tāp*, light (masc.); ग॒ठ *gaṭḥ*, darkness (fem.). The nom. sg. of ता॒प् *tāp* is ता॒प् *tāph* and the instr. sg. is ता॒प् स॒तिन् *tāpḥ sūtin*. So from ग॒ठ *gaṭḥ*, the nom. sg. is ग॒ठ *gaṭḥ*, and the instr. sg. ग॒ठि स॒तिन् *gaṭhi sūtin*. The compound noun, 'light and darkness' is nom. sg. ता॒प् ग॒ठ *tāph-gaṭḥ*; instr. sg. ता॒प्-ग॒ठि स॒तिन् *tāpḥ-gaṭhi sūtin*, and so on. Again बा॒र् *wār* (fem.) is a garden; कु॒ल *kul* (masc.) is a tree; फ॒ल *phal* (masc.) is fruit; and ज॒ल *zal* (masc.) is water. Making these into a copulative compound we have in the dative sg. बा॒रि-कु॒लि-फ॒ल-ज॒ल पु॒त्र *wāri-kuli-phalḥ-zalḥ putṛhy*, for the garden, the tree, the fruit, and the water. Sometimes each member is put in the plural, the whole collective idea being plural though each member of the compound is properly in the singular. Thus मा॒ज् *māj*, a mother, nom. pl. मा॒ज् *mājḥ*; क॒र *kūr*, a daughter, nom. pl. को॒र *kōrḥ*. Hence मा॒ज्-को॒र *mājḥ-kōrḥ*, mother and daughter. So मा॒लि पु॒त्र *mālḥ-putṛḥ*, father and son (मो॒ल *mōl*, a father; पु॒त्र *putṛḥ*, a son); ब॒ज्-ब॒ज् *haḍḥ-nōḥ*, mother-in-law (ब॒ज् *haḍ*) daughter-in-law (ब॒ज् *nōḥ*); ज़ो॒म्-बा॒कज *zōm-kākañḥ*, husband's sister (ज़ा॒म् *zām*) and brother's wife (का॒कज *kākañ*); प॒च्-कु॒च् *pacḥ-kūcḥ*, board (प॒च् *pacḥ*) and wood (कु॒च् *kūcḥ*).

In **Tatpuruṣa** or appositional compounds, the first member usually takes the form which the word adopts in the agent, the न् n of the agent of the 1st declension, being dropped. We may also say that the first member of the compound is put in the genitive, the post-position being dropped, and y being changed to i (iii. 5).

Thus, चाकि-कम् *çrāki-khaç*, the cut of a knife (चाक् *çrākḥ*, fem.).

ढोपि-फल् *ṭōpi-phal^s*, the border of a cap (ढूपि *ṭūpⁱ*, fem.).

सरप-बय क्षतिम् *sar^ap^a-bay^a sṭin*, by the fear (बय *bay^a*, masc.) of a snake (सरप् *sar^aph*, masc.).

राज्ञ-पुत्रि पुत्र् *rās^a-nēciṇi puṭṭhy*, for the son (न्ययुव *nēcyuv^a*) of the king (राज् *rāj^a*).

बट-बोयै बम् *baṭ^a-kōrē haṇḍ^a*, of the daughter (कूर् *kūr^a*) of the brāhmaṇa (बट *baṭ^a*).

खन-डब बम् *ṣōn^a-ḍab^a an*, bring the box (डब *ḍab^a*, masc.) of gold (खन् *ṣōn*, masc.), i.e., the gold box.

म्यथि-छत्तु चक् *mēṭi-phoṭ^a ṣhav*, put down a basket (छत्तु *phoṭ^a* masc.) (full) of earth (म्यथ् *myaṭṭ^a*).

Irregular formations.

1. When the word चोञ्जु *çōñ^a*, water, forms the second member of one of these compounds, it becomes चोञ्जु *uññ^a* (iii. 6). Thus,—

गङ्ग-चोञ्जु *gaṅg^a-uññ^a*, the water of the Ganges.

जेल-चोञ्जु *vyath^a-uññ^a*, the water of the Jhelum.

शौन-चोञ्जु *çin^a-uññ^a*, snow-water.

वुड-चोञ्जु *wuḡ^a-uññ^a*, flood-water.

मार्-चोञ्जु *mār^a-uññ^a*, the water of the Mār [see p. 67].

क्रीरि-चोञ्जु *krirⁱ-uññ^a*, well (क्रीर् *kryār^a*, masc.) water.

रुद-चोञ्जु *rūd^a-uññ^a*, rain-water.

वाड-चोञ्जु *uḍḡ^a-uññ^a*, spring-water.

2. The words **पोख** *pōñ^s*, water, **दाण** *dāñṣ* (masc.) rice, **पोख** *wōñ^s*, a merchant, and others, become **पौ** *pā^s*, **दाँ** *dā^s*, and **पौ** *wā^s* respectively, when (iii. 7, 8) they are first members of one of these compounds.

Thus,—

पौ-बख *pā-trākh*, a measure ($4\frac{1}{4}$ sērs) of water.

पौ-बट *pā-nṭ^s*, a water-bucket.

दाँ-बार *dā-khār*, a measure (16 *trākhs*) of rice.

दाँ-बुत *dā-phōt^s*, a basket (full) of rice.

पौ-बख *wā-dyāp^s*, the merchant's straw.

पौ-बख *wā-kūr^s*, the merchant's daughter.

3. The **प** *p* of the word **पथर** *path^r*, a leaf, becomes **व** *w* in masculine compounds (iii. 9). Thus,—

बोधि-बखर *bōñi-wath^r*, plane-tree-leaves.

पोष-बखर *pōṣ^s-wath^r*, a flower-petal.

खल-बखर *khyall^s-wath^r*, a leaf of the lotus-grass.

बाक-बखर *hāk^s-wath^r*, spinach-leaves.

When, however, the compound is feminine, the word **पथर** *path^r*, becomes **पतर** *pat^r*. Thus

मुजि पतर *muji-pat^r* (fem.), a radish-leaf.

गवजि-पतर *gōg^sji-pat^r* (fem.), a turnip-leaf.

4. The word **चट** *ṭṣwat^s*, a cake (fem.), is restricted in composition to cakes made of grain (iii. 12). Thus

बमल-चट *tōm^sl^s-ṭṣwat^s*, rice-cake.

कनक-चट *kan^sk^s-ṭṣwat^s*, wheat-cake.

बुझि-चट *wuṣki-ṭṣwat^s*, barley-cake.

If not made of grain, the word **मण्ड** *mwaṇḍ^s*, must be substituted.

Thus

उड-अड *ṭhāl-mwāṇḍḥ*, egg-cake.

नकुलि-अड *nqḍḥṛ-mwāṇḍḥ*, lotus-stalk-cake.

चासल-अड *ṭṣāmaṇ-mwāṇḍḥ* (also written, चासल *ṭṣāmaṇ*), cheese-cake.

अडक-अड *adrak-mwāṇḍḥ*, ginger-cake [apparently irregular].

The masculine form अड *monḍḥ*, can, however, be used for grain cakes, thus

अडक-अड *ṭṣm-l-monḍḥ*, rice-cake, (अडक *ṭṣmul*, rice).

अड-अड *ab-monḍḥ*, a cake of parched meal.

Bahu-vrihi or relative compounds are similarly formed. When formed of an adjective and a substantive, the adjective is usually put last (iii. 13). Examples are

बड-बड *yaḍḥ-bḍḥ* (not बड-बड *yaḍḥ-bḍḥ*, as we might expect), big-bellied, Skr. *bṛhad-udara*, quasi *udara-bṛhat*.

दरि-अड *dāri-syṭḥ*, long (अड *syṭḥ*) bearded (दरि *dārḥ*, fem., a beard).

कन-अड *kan-tsoṭḥ* having the ear (कन *kan*, masc.) cut (अड *tsoṭḥ*).

अड-अड *hūn-butḥ*, dog (अड *hūn*, a dog) faced (अड *butḥ*, a face).

When one member of the compound is a numeral, it is put first, thus

दु-अड *du-wahḥṛḥ*, occurring every two years.

अड-अड *sat-bḍḥṛḥ*, having a family of seven.

अड-अड *pṭṭṣ-potḥṛ*, having five sons.

Alliterative compounds (which are always feminine) are also classed as *bahu-vrihi* by Içvara-kaula (iii. 14); thus

अड-अड *ṭhāl-ṭhāl*, mutual pushing with horns.

अड-अड *ṭapḥ-ṭapḥ*, mutual kicking.

अड-अड *ṭhālḥ-ṭhālḥ*, mutual pushing with horns.

अड-अड *capḥ-cāpḥ*, tooth against tooth.

When an adjective is used as an adverb, its form is not changed (v. 5). It stands in the masculine singular.

Thus,—

गोब गोब चुह पकान् *gob* gob* chuḥ phkān*, he is going slowly.

चतुर (or चतुर चतुर) खवान् चुह *tsatur (or tsatur tsatur) khyawān chuḥ*, he is eating quickly.

लोट करान् चुह *lot* karān chuḥ*, he is doing slowly.

F. Numerals.

The following are the Kāçmīrī numerals from one to ten millions, as written down for me by my Paṇḍit. They differ in several respects from those given by Wade.

CARDINALS.

- 1 अक् *ākḥ*.
- 2 लक् *lākḥ*.
- 3 त्रिक् *trih* or अक् *trēḥ*.
- 4 चोर *tsōr*.
- 5 पान्त *pānts* or पान्त *pānts*.
- 6 षक् *ṣākḥ*.
- 7 सक् *sākḥ*.
- 8 ऐठ् *aiṭḥ*.
- 9 नक् *nav*.
- 10 दक् *dākḥ*.
- 11 काक् *kākḥ*.
- 12 बाक् *bākḥ*.
- 13 त्रुवाक् *truwākḥ*.
- 14 त्रुदाक् *tsōdākḥ*.
- 15 पन्दाक् *pandākḥ*.

ORDINALS.

- अक्युम् *akyum** or गदल्लुक् *gōdalluk**.
- दक्युम् *dōyūm**.
- तक्युम् *trēyūm**.
- चक्युम् *tsūryūm**.
- पूक्युम् *pūntsūyūm**.
- षक्युम् *ṣayūm**.
- सक्युम् *satyūm**.
- ऐक्युम् *aiṣhyūm**.
- नक्युम् *naryūm**.
- दक्युम् *daṣhyūm**.
- काक्युम् *kāhyūm**.
- बाक्युम् *bāhyūm**.
- त्रुवाक्युम् *truwāhyūm**.
- त्रुदाक्युम् *tsōdāhyūm**.
- पन्दाक्युम् *pandāhyūm**.

- | | |
|---|---|
| 16 पुराद् <i>purāh.</i> | पुराद्युम् <i>purāḥyum°.</i> |
| 17 सदाद् <i>saddāh.</i> | सदाद्युम् <i>saddāḥyum°.</i> |
| 18 अरदाद् <i>araddāh.</i> | अरदाद्युम् <i>araddāḥyum°.</i> |
| 19 कुनडुद् <i>kunawuh.</i> | कुनडुद्युम् <i>kunawuhyum°.</i> |
| 20 डुद् <i>wuh.</i> | डुद्युम् <i>wuhyum°.</i> |
| 21 अकडुद् <i>akawuh.</i> | अकडुद्युम् <i>akawuhyum°.</i> |
| 22 सतीडुद् <i>s^otīwuh.</i> | सतीडुद्युम् <i>s^otīwuhyum°.</i> |
| 23 अडुद् <i>irōwuh.</i> | अडुद्युम् <i>irōwuhyum°.</i> |
| 24 अडुद् <i>ṭṭōwuh.</i> | अडुद्युम् <i>ṭṭōwuhyum°.</i> |
| 25 पून्तद् <i>pñntā^h.</i> | पून्तद्युम् <i>pñntā^hhyum°.</i> |
| 26 डुद् <i>ṣawuh.</i> | डुद्युम् <i>ṣawuhyum°.</i> |
| 27 सतीडुद् <i>satīwuh.</i> | सतीडुद्युम् <i>satīwuhyum°.</i> |
| 28 ऐडोडुद् <i>aiṣṭōwuh.</i> | ऐडोडुद्युम् <i>aiṣṭōwuhyum°.</i> |
| 29 कुनवद् <i>kunatr^h.</i> | कुनवद्युम् <i>kunatr^hhyum°.</i> |
| 30 वद् <i>tr^h.</i> | वद्युम् <i>tr^hhyum°.</i> |
| 31 अकवद् <i>akatr^h.</i> | अकवद्युम् <i>akatr^hhyum°.</i> |
| 32 इववद् <i>dḍyatr^h.</i> | इववद्युम् <i>dḍyatr^hhyum°.</i> |
| 33 लववद् <i>ṭṭyatr^h.</i> | लववद्युम् <i>ṭṭyatr^hhyum°.</i> |
| 34 अववद् <i>ṭṭḍyatr^h.</i> | अववद्युम् <i>ṭṭḍyatr^hhyum°.</i> |
| 35 पांन्तवद् <i>pāntṭatr^h or पांन्तवद्</i> | पांन्तवद्युम् <i>pāntṭatr^hhyum°.</i> |
| <i>pāntṭatr^h.</i> | |
| 36 वववद् <i>ṣayatr^h.</i> | वववद्युम् <i>ṣayatr^hhyum°.</i> |
| 37 सतवद् <i>satatr^h.</i> | सतवद्युम् <i>satatr^hhyum°.</i> |
| 38 अरवद् <i>aratr^h.</i> | अरवद्युम् <i>aratr^hhyum°.</i> |
| 39 कुनताजिद् <i>kunatājih.</i> | कुनताजिद्युम् <i>kunatājihyum°.</i> |
| 40 अतजिद् <i>ṭṭatājih.</i> | अतजिद्युम् <i>ṭṭatājihyum°.</i> |

41 अकताजिह् <i>akutājih.</i>	अकताजिह्यम् <i>akutāj'hyum</i> .* ¹
42 इयताजिह् <i>dōyatājih.</i>	इयताजिह्यम् <i>dōyatāj'hyum</i> .*
43 त्रयताजिह् <i>tōyatājih.</i>	त्रयताजिह्यम् <i>trayatāj'hyum</i> .*
44 चयताजिह् <i>ṭōyatājih.</i>	चयताजिह्यम् <i>ṭōyatāj'hyum</i> .*
45 पञ्चताजिह् <i>pāntatājih.</i>	पञ्चताजिह्यम् <i>pāntatāj'hyum</i> .*
46 षयताजिह् <i>ṣayatājih.</i>	षयताजिह्यम् <i>ṣayatāj'hyum</i> .*
47 सतताजिह् <i>satatājih.</i>	सतताजिह्यम् <i>satatāj'hyum</i> .*
48 अरताजिह् <i>aratājih.</i>	अरताजिह्यम् <i>aratāj'hyum</i> .*
49 कुनवङ्गाह् <i>kunawanzāh.</i>	कुनवङ्गाह्यम् <i>kunawanzāhyum</i> .*
50 पञ्चाह् <i>pañṣāh.</i>	पञ्चाह्यम् <i>pañṣāhyum</i> .*
51 अकवङ्गाह् <i>akawanzāh.</i>	अकवङ्गाह्यम् <i>akawanzāhyum</i> .*
52 इवङ्गाह् <i>dōwanzāh.</i>	इवङ्गाह्यम् <i>dōwanzāhyum</i> .*
53 त्रवङ्गाह् <i>trawanzāh.</i>	त्रवङ्गाह्यम् <i>trawanzāhyum</i> .*
54 चवङ्गाह् <i>ṭōwanzāh.</i>	चवङ्गाह्यम् <i>ṭōwanzāhyum</i> .*
55 पञ्चवङ्गाह् <i>pāntawanzāh.</i>	पञ्चवङ्गाह्यम् <i>pāntawanzāhyum</i> .*
56 षवङ्गाह् <i>ṣawanzāh.</i>	षवङ्गाह्यम् <i>ṣawanzāhyum</i> .*
57 सतवङ्गाह् <i>satawanzāh.</i>	सतवङ्गाह्यम् <i>satawanzāhyum</i> .*
58 अरवङ्गाह् <i>arawanzāh.</i>	अरवङ्गाह्यम् <i>arawanzāhyum</i> .*
59 कुनहैह् <i>kunahaiḥ.</i>	कुनहैह्यम् <i>kunahaiḥhyum</i> .*
60 गैह् <i>ṣaiḥ</i> or <i>घैह् ṣḥiḥ.</i>	गैह्यम् <i>ṣiḥhyum</i> .*
61 अकहैह् <i>akahaiḥ.</i> ²	अकहैह्यम् <i>akahaiḥhyum</i> .*
62 इहैह् <i>dōhaiḥ.</i>	इहैह्यम् <i>dōhaiḥhyum</i> .*
63 त्रहैह् <i>trhaiḥ.</i>	त्रहैह्यम् <i>trhaiḥhyum</i> .*
64 चहैह् <i>ṭōhaiḥ.</i>	चहैह्यम् <i>ṭōhaiḥhyum</i> .*
65 पञ्चहैह् <i>pāntahaiḥ.</i>	पञ्चहैह्यम् <i>pāntahaiḥhyum</i> .*

¹ Sometimes pronounced *akatāj'hyum**, and so throughout the forties; except forty-nine.

² Also pronounced *akahāḥḥ*, *akahāḥhyum**, and so throughout the sixties, except sixty-nine.

66 वृहैह् <i>ṛḥaiṣh.</i>	वृहैह्युम् <i>ṛḥaiṣhyum°.</i>
67 सतहैह् <i>satahaiṣh.</i>	सतहैह्युम् <i>satahaiṣhyum°.</i>
68 अरहैह् <i>araiṣh.</i>	अरहैह्युम् <i>araiṣhyum°.</i>
69 कुनसतह् <i>kunasatāh.</i>	कुनसतह्युम् <i>kunṣatatyum°.</i>
70 सतह् <i>satāh.</i>	सतह्युम् <i>satatyum°.</i>
71 अकसतह् <i>akasatāh.</i>	अकसतह्युम् <i>akasatatyum°.</i>
72 दुसतह् <i>duṣatāh.¹</i>	दुसतह्युम् <i>duṣatatyum°.</i>
73 त्रसतह् <i>trṣatāh.</i>	त्रसतह्युम् <i>trṣatatyum°.</i>
74 त्रसतह् <i>trṣatāh.</i>	त्रसतह्युम् <i>trṣatatyum°.</i>
75 पान्त्रसतह् <i>pāntṣasatāh.</i>	पान्त्रसतह्युम् <i>pāntṣasatatyum°.</i>
76 त्रसतह् <i>trṣatāh.</i>	त्रसतह्युम् <i>trṣatatyum°.</i>
77 सतसतह् <i>satasatāh.</i>	सतसतह्युम् <i>satasatatyum°.</i>
78 अरसतह् <i>arasatāh.</i>	अरसतह्युम् <i>arasatatyum°.</i>
79 कुनशीह् <i>kunaṣiḥ.</i>	कुनशीह्युम् <i>kunaṣityum°.</i>
80 शीह् <i>ṣiḥ.</i>	शीह्युम् <i>ṣityum°.</i>
81 अकशीह् <i>akaṣiḥ.</i>	अकशीह्युम् <i>akaṣityum°.</i>
82 द्यशीह् <i>dyaṣiḥ.</i>	द्यशीह्युम् <i>dyaṣityum°.</i>
83 त्र्यशीह् <i>tryaṣiḥ.</i>	त्र्यशीह्युम् <i>tryaṣityum°.</i>
84 त्र्यशीह् <i>tryaṣiḥ.</i>	त्र्यशीह्युम् <i>tryaṣityum°.</i>
85 पान्त्र्यशीह् <i>pāntṣyaṣiḥ.</i>	पान्त्र्यशीह्युम् <i>pāntṣyaṣityum°.</i>
86 त्र्यशीह् <i>tryaṣiḥ.</i>	त्र्यशीह्युम् <i>tryaṣityum°.</i>
87 सतशीह् <i>sataṣiḥ.</i>	सतशीह्युम् <i>sataṣityum°.</i>
88 अरशीह् <i>araṣiḥ.</i>	अरशीह्युम् <i>araṣityum°.</i>
89 कुननमह् <i>kunanamāh.</i>	कुननमह्युम् <i>kunanamatyum°.</i>
90 नमह् <i>namāh.</i>	नमह्युम् <i>namatyum°.</i>
91 अकनमह् <i>akanamāh.</i>	अकनमह्युम् <i>akanamatyum°.</i>

¹ Not दसतह् *dṣatāh.*, as we might expect.

92 दुनमच् <i>dunamāth</i> . ¹	दुनमत्यम् <i>dunamatyum</i> °.
93 त्रनमच् <i>trⁿamāth</i> .	त्रनमत्यम् <i>trⁿamatyum</i> °.
94 त्ठनमच् <i>ṭṭhnamāth</i> .	त्ठनमत्यम् <i>ṭṭhnamatyum</i> °.
95 पान्तनमच् <i>pāntṭṣanamāth</i> .	पान्तनमत्यम् <i>pāntṭṣanamatyum</i> °.
96 सनमच् <i>sⁿamāth</i> .	सनमत्यम् <i>sⁿamatyum</i> °.
97 सतनमच् <i>satanamāth</i> .	सतनमत्यम् <i>satanamatyum</i> °.
98 अरनमच् <i>aranamāth</i> .	अरनमत्यम् <i>aranamatyum</i> °.
99 नमानमच् <i>namānamāth</i> .	नमानमत्यम् <i>namānamatyum</i> °.
100 हच् <i>hāth</i> .	हत्यम् <i>hatyum</i> °.
101 अक्क हच् त अक्क <i>ākh hāth t^o ākh</i> , and so on.	अक्क हच् त अक्त्यम् <i>ākh hāth t^o akyum</i> ° and so on.
110 अक्क हच् त दक्क <i>ākh hāth t^o dah</i> , and so on.	अक्क हच् त दक्त्यम् <i>ākh hāth t^o dahyum</i> ° and so on.
200 दुहच् <i>s^oh hāth</i> .	दुहत्यम् <i>duhatyum</i> °.
300 त्रिहच् <i>trihāth</i> .	त्रिहत्यम् <i>trⁱhatyum</i> °.
400 चोर् हच् <i>ṭṭhōr hāth</i> .	चोर्हत्यम् <i>ṭṭhuhatyum</i> °.
500 पान्त हच् <i>pāntṭṣ hāth</i> .	पान्तहत्यम् <i>pāntṭṣahatyum</i> °.
600 फहच् <i>ṣahāth</i> .	फहत्यम् <i>ṣahatyum</i> °.
700 सच्चच् <i>sāth hāth</i>	सच्चहत्यम् <i>satahatyum</i> °.
800 ऐठ हच् <i>aiṭh hāth</i> .	ऐठहत्यम् <i>aiṭhahatyum</i> °.
900 नव हच् <i>nav ṣāth</i> .	नवहत्यम् <i>navapathyum</i> °.
1000 साच् <i>sāṣ</i> .	साक्त्यम् <i>sāṣyum</i> °.
10000 अय्ठच् <i>ayōth</i> .	अय्ठत्यम् <i>ayōthyum</i> °.
100000 लच्चच् <i>lāch</i> .	लच्चत्यम् <i>lachyum</i> °.
1,000,000 प्रय्ठच् <i>prayōth</i> .	प्रय्ठत्यम् <i>prayōthyum</i> °.
10,000,000 क्करोर् <i>kōrōr</i> .	क्करोर्हत्यम् <i>kōrōryum</i> °.

अक्क *ākh* is one : अक्का *ākḥāḥ*, or अक्का *ākḥāḥ kḥaṇḍā* means 'some one,' or 'about one,' (ii, iii. 38, 45).

¹ Not *dūnamāth*, as we might expect.

अक्ष *ākṣ* is thus declined.

Nom.	अक्ष <i>ākṣ</i> .
Acc.	अक्षि <i>akṣi</i> .
Gen.	अक्षस्य <i>akṣyukṣ</i> , or अक्षि स्य <i>akṣi sya</i> .
Ag.	अक्षि <i>akṣi</i> .

अक्ष *ākṣ* is only used in the nominative (ii. iii. 38).

अक्ष *akṣ*-y, fem. अक्ष *akṣ*-y, is 'only one.' So also कुक्ष *kuṣ*, fem.

कुक्ष *kuṣ*, means 'only one' (iv. 191).

द्व *dv*, two, becomes द्व *dv* in all cases except the nom. pl., and is thus declined (ii. iii. 32, 33).

	Sg. (a pair).	Pl. (two).
Nom.	(द्व <i>dv</i>).	द्व <i>dv</i> .
Acc.	(द्व <i>dv</i>).	द्व <i>dv</i> .
Ag.	(द्व <i>dv</i>).	द्व <i>dv</i> .
Instr.	द्व <i>dv</i> <i>dvayī sptin</i>	द्व <i>dv</i> <i>dvayau sptin</i> .
	(द्व <i>dv</i> <i>dvayī sptin</i>).	

द्व *dv*, 'any pair,' 'some pair,' or 'about two,' is declined in the plural. Thus द्व *dv* *dvāyau sptin* (ii. iii. 38). द्व *dv* *dvāyau kṣaṇḍa*, means 'about two, but a little less' (ii. iii. 45). द्व *dv*-y, means 'only two.'

There are two words signifying 'a pair,' (iv. 192). These are द्व *dv* (pl. द्व *dv*) and द्व *dv* or द्व *dv*.

द्व *dv* is generally used of things without life; thus,—

द्व *dv* *dvāyau*, a pair of ear pendants.

द्व *dv* *dvāyau*, a pair of ear rings.

द्व *dv* *dvāyau*, a pair of rings (द्व *dv*).

द्व *dv* *dvāyau*, a pair of grass sandals.

कावचद् *khāṭoḥqar*, a pair of wooden sandals.

अवचद् *ākhḥqar*, one pair; अद्दरि *sḥḥqar*, two pairs;

अद्दरि *trēḥḥqar*, three pairs.

In the villages we find the word हूरि *hūr*. Thus दौदहूरि *dādahūr* a pair of bullocks. Here the word is used of a thing with life.

जोर *jōr* or जूरि *jūr* is used generally of things with life, but not always. Thus,—

मळजूरि *mōktajūr*, a pair of pearls.

दौदजूरि *dādahjūr*, a pair of bullocks.

कोतरजूरि *kōtarjūr*, a pair of pigeons (कोतुर *kōtur*, a pigeon).

गुरिजूरि *gurjūr*, a pair of horses (गुर *gur*, a horse).

अवजोर *akhjōr*, one pair; अद्दजोर *sḥjōr*, two pairs; अद्दजोर *trēhjōr*, three pairs.

Note that जोर *jōr* and जूरि *jūr* are not interchangeable.

त्रि *triḥ*, three, is thus declined (ii. iii. 34).

Nom. त्रि *triḥ*.

Acc. अन् *tryan* (*trēn*).

Ag. त्रयो *trēyau*

The word तार *tār* is indefinite, and means 'about three.' त्रि *tri-y*, is 'only three' (ii. iii. 39).

'A group of three,' 'a trio,' is त्रि *triḥ*, (masc.), or (iv. 192) त्रि *tric* (fem.).

So also षट् *ṣaḥ*, six (ii. iii. 34).

Nom. षट् *ṣaḥ*.

Acc. अन् *ṣan*.

Ag. षटो *ṣayau*.

'About six' is षट् *ṣakhāḥ*. 'Only six' is षट् *ṣa-y* (ii. iii. 42).

'A group of six' (iv. 192) षट् *ṣak*. It is also षट् *ṣakhāḥ*, and

षडाद् षडा *ṣakḥāḥ khaṇḍā* means 'a group of about six' (ii. iii. 42).

The latter usually means a group of a little less than six.

चौर *ṭṣōr*, four, is thus declined (ii. iii. 35).

Nom. चौर *ṭṣōr*.

Acc. चौरम् *ṭṣōran* or चम् *ṭṣōn*.

Ag. चोरी *ṭṣōrau*.

चमर *ṭṣōmar*, (ii. iii. 40), means 'about four,' and चौरम् *ṭṣōra-y* is 'only four' (ii. iii. 40).

चार् *ṭṣākḥ* means 'a group of four,' 'a four' (iv. 192). चार्वाद् *ṭṣākḥāḥ* means 'a group of about four, and चार्वाद् षडा *ṭṣākḥāḥ khaṇḍā* means 'a group of a little less than four' (ii. iii. 45).

This numeral in composition becomes च *ṭṣō*. Thus (*vide post*) चमव *ṭṣōcaway*, even the four; चराद् *ṭṣōdāḥ*, fourteen: चवुद् *ṭṣōwuh*, twenty-four, and so on.

The word for 'five' is पञ्च *pāñc* or पाञ्च *pāñc*

Nom. पञ्च *pāñc*.

Acc. पञ्चम् *pāñcam*.

Ag. पञ्चो *pāñcau*.

'About five' is पञ्च *pāñc*, and 'only five' is पञ्चम् *pāñca-y* (ii. iii. 41). पञ्च *pāñc* means 'a group of five' (iv. 192). पञ्चाद् षडा *pāñcāḥ khaṇḍā* means 'about five but a little less.'

For 'six,' see under 'three.'

The word for 'seven' is सप्त *sātḥ*. It is thus declined—

Acc. सप्तम् *sātan*.

Ag. सप्तो *sātau*.

'About seven' is सप्ते *sātḥ*. 'Only seven' is सप्तम् *sāta-y* (ii. iii. 43).

सप्त *sāt* is a group of seven (iv. 192). सप्ताद् षडा *sātāḥ khaṇḍā* is 'about seven, but a little less.'

The declension and formation of the remaining numerals is regular. 'About' is signified by adding *amar*, and 'only' by adding. *ay* (ii. iii. 44).

Thus *येठ् aiṭh*, (acc. pl. *येठन् aiṭhan*); 'about eight,' *येठमर aiṭhamar*; 'only eight,' *येठय् aiṭha-y*. *येठि aiṭhⁱ*, is a group of eight (iv. 192).

जठि ūṭhⁱ (pl.) is groups of eight (e.g. four eights=thirty-two, *चोर् जठि हयय् tsōr ūṭhⁱ dōyatr^h*).

नय् nav, nine; *नयमर navamar*, about nine; *नयय् nava-y*, only nine.

नय् nam is a group of nine (iv. 192). *नय्याय् नय्या namwāḥ khaṇḍā* is a group of about nine, but a little less.

दह् dah, ten; *दहमर dahamar*, about ten; *दहय् dāha-y*, only ten.

दह् dāh is a group of ten (iv. 192), and *दह्याय् दह्या dāhwāḥ khaṇḍā* is a group of about ten, but a little less.

हय् hāth is a hundred; *हय्याय् हय्या hāthwāḥ khaṇḍā* is a group of about a hundred, but a little less.

The word for 'fifty' is *पन्थाय् pantiāḥ*, the *प pa* of which becomes *व wa* in composition (iii. 10). Thus, *अक-वन्थाय् aka-wanzāḥ*, fifty-one; *द-वन्थाय् dō-wanzāḥ*, fifty-two; *कुन-वन्थाय् kun^o-wanzāḥ*, forty-nine.

The word for 'sixty' is *षेठ् ṣeṭh* (iv, 176) or *षैठ् ṣaiṭh*, the *ष* of both of which becomes *ह h* in composition (iii. 11). Thus *कुन-षेठ् kun^o-haiṭh*, fifty-nine; *द-षेठ् dō-haiṭh*, sixty-two.

हय् hāth; this is the form which a hundred takes in composition up to and including eight hundred (iv. 115); thus

अकहय् ākhhāth, one hundred, *अकहय् अहय् a^ohhāth* two hundred, *बिहय् trihāth* (dropping *ह h*), three hundred.

हय् ṣāth; this is the form which a hundred takes in composition after eight hundred (iv. 116); thus

नवहय् navṣāth, nine hundred; *अहय् अहय् āhṣāth*, eleven hundred; *बाहय् bāhṣāth*, twelve hundred.

The following terms are peculiar to counting (iv. 174-177).

(a) *दुइ* *dhik* means two pice.

(b) *एक्* *hāth* means a pice, when more than two are referred to in counting. Thus, *त्रिहक्* *trihāth*, three pice; *चौरहक्* *chōrhāth*, four pice; *पँचहक्* *pañhāth*, five pice. As in the case of numerals, *एक्* *hāth*, becomes *एक्* *śāth* from nine on. Thus;—*नवहक्* *navśāth*. Ten pice are also called *एक्* *śāz*, lit. a thousand.

(c) *ज़न* *zan*, this is the word used in counting persons. Thus *ज़नि पँचाहमर* *zan' panṣāhmara*, about fifty men. *छेठ ज़नि* *ṣeṭh zan'*, sixty men.

(d) *लूक्* *lūk*. This word must be used in counting persons by hundreds or thousands. Thus *एक् लूक्* *hāth lūk*, a hundred people; *ज़हक् लूक्* *z'hāth lūk*, two hundred persons; *त्रिहक् लूक्* *trihāth lūk* three hundred people. We also sometimes, however, but rarely, have *एक् ज़नि* *hāth zani*, a hundred people, *एक् ज़नि* *śāz zani*, a thousand people, in both of which the *i* is fully pronounced.

When the emphatic *य* is added to numerals, we get the following forms—

दुहक् *dōṣawu-y*, or *दुनक्* *dōnuwa-y* even both.

त्रहक् *trēṣawu-y* or *त्रनक्* *tryanuwa-y*, even all three.

चहक् *chōṣawu-y* or *चनक्* *chōnawu-y*, even all four.

पँहक् *pañṣawu-y*, even all five.

षहक् *ṣaṣawu-y* or *षनक्* *ṣanawu-y*, even all six.

सतक् *śatawa-y*, even the seven.

ऐठक् *aiṭhawu-y*, even the eight.

नवक् *navawu-y* even the nine.

And so on.

The acc. is *नववनी* *navawani*. The agent is *नववँ* *navawṇi*, and so for all, (iv. 186-188).

We may also say *हँ* *han* *दुहक्* *dūḥṣ' dōṣawu-y*; *हँ* *han* *नवक्* *nav' navawu-y*, and so in all, repeating the first element, (iv. 189).

In multiplication, the numerals take special forms, as follows :—

- | | |
|---------------------------------------|----------------------------|
| 1. चकि क्वा नाय् $\phi k^i kyā nām$. | 16. पुराचि $\phi urāh^i$. |
| 2. दगनि $dōgən^i$. | 17. सदाचि $sadāh^i$. |
| 3. त्रान $trān^o$. | 18. अरदाचि $aradāh^i$. |
| 4. चाक् $čāk^h$. | 19. कुनवुचि $kunawuh^i$. |
| 5. पंछि $pənç^i$. | 20. वुचि wuh^i . |
| 6. पक् pak^o . | 21. अकवुचि $akawuh^i$. |
| 7. सति $sət^i$. | 30. त्रिचि $trih^i$. |
| 8. अठि $əṭh^i$. | 31. अकचि $akəṭh^i$. |
| 9. नमि $nəm^i$. | 40. अतजिचि $ətəjih^i$. |
| 10. दचि $dəh^i$. | 50. पन्दाचि $pandāh^i$. |
| 11. काचि $kāh^i$. | 60. शीठि $ših^i$. |
| 12. बाचि $bāh^i$. | 70. सतति $sətət^i$. |
| 13. तुवाचि $truwāh^i$. | 80. शीति $ših^i$. |
| 14. अदाचि $ədāh^i$. | 90. नमति $nāmət^i$. |
| 15. पन्दाचि $pandāh^i$. | 100. हति $hət^i$. |

They are used as follows :—

चक् चकि क्वा नाय् चक् $čək \phi k^i kyā nām čək$, one one (is) one.

ज़क् चकि क्वा नाय् ज़क् $s^h \phi k^i kyā nām s^h$, two ones (are) two.

त्रिक् दगनि चक् $trih dōgən^i čək$, three twos (are) six.

सक् पक् दचतजिचि $sət^i pak^o dōyatəjih^i$, seven sixes (are) forty-two.

These special forms may be called multiplicative numerals. Multiplicatives above ten can only be used with numerals above ten. Thus काक् बाचि चक् चक् न दचचक् $kāh bāh^i čək čək n dəṭh^i$, eleven twelves (are) a hundred and thirty-two. We cannot say चोर बाचि अरतजिचि $čōr bāh^i arətəjih^i$, four twelves are forty-eight, because four is not greater than ten. We can only say बाक् चाक् अरतजिचि $bāh čāk^h arətəjih^i$, twelve fours (are) forty-eight.

G. Pronouns.

These change their bases in Declension. The following paradigms will give sufficient information.

अह् ब॒ध, I.

Nom.	अह् ब॒ध (ii. iii. 8).	अ॒हि अ॑ (15).
Acc.	अ॒ध म॑ (8).	अ॒ध अ॑ (15).
Ag.	अ॒ध म॑ (8, 9).	अ॒ध अ॑ (15).
Gen.	अ॒ध my॒धn° (11).	अ॒ध a॒धn° (19).

Genitive Forms.

	SINGULAR.	PLURAL.
Masc.	अ॒ध my॒धn°.	अ॒धि my॒धn°.
Fem.	अ॒धि my॒धn̄.	अ॒धि my॒धn̄.

Similarly for the Plural.

अह् त॒ह, thou.

Nom.	अह् त॒ह (ii. iii. 8).	अ॒हि त॒ह (15).
Acc.	अ॒ह त॑ (8).	अ॒ह त॑ (15).
Ag.	अ॒ह त॑ (8, 9).	अ॒ह त॑ (15).
Gen.	अ॒ह cy॒धn° (11).	अ॒ह t॒hānd° (18).

Genitive Forms.

	SINGULAR.	PLURAL.
Masc.	अ॒ह cy॒धn°.	अ॒हि cy॒धn°.
Fem.	अ॒हि cy॒धn̄.	अ॒हि cy॒धn̄.

Similarly for the Plural.

In multiplication, the numerals take special forms, as follows :—

- | | |
|---|----------------------------|
| 1. चकि क्वा नाय् $\acute{a}k^i kyā nām$. | 16. सुराचि $surāḥ^i$. |
| 2. दोगनि $dōḡan^i$. | 17. सदाचि $sadāḥ^i$. |
| 3. त्रान् $trān^o$. | 18. अरादाचि $aradāḥ^i$. |
| 4. चाक् $čākḥ$. | 19. कुनवुचि $kunawuḥ^i$. |
| 5. पञ्चि $pañs^i$. | 20. वुचि $wuḥ^i$. |
| 6. पक् $paḥ^o$. | 21. अकवुचि $akawuḥ^i$. |
| 7. छनि $ṣaṭ^i$. | 30. त्रिचि $triḥ^i$. |
| 8. अठि $āṭḥ^i$. | 31. अकत्रिचि $akatriḥ^i$. |
| 9. ननि nam^i . | 40. चतस्रिचि $čataśiḥ^i$. |
| 10. दचि $daḥ^i$. | 50. पन्चाचि $pañčāḥ^i$. |
| 11. काचि $kāḥ^i$. | 60. जेठि $jeṭḥ^i$. |
| 12. बाचि $bāḥ^i$. | 70. सतनि $satiṭ^i$. |
| 13. तुवाचि $truwaḥ^i$. | 80. जेनि $jeṇiḥ^i$. |
| 14. द्वाचि $dṵdāḥ^i$. | 90. नमनि $namaiṭ^i$. |
| 15. पन्दाचि $pañdāḥ^i$. | 100. चनि $ḥaiṭ^i$. |

They are used as follows :—

एक् चकि क्वा नाय् एक् $\acute{a}kḥ \acute{a}k^i kyā nām \acute{a}kḥ$, one one (is) one.

इक् चकि क्वा नाय् इक् $s^oḥ \acute{a}k^i kyā nām s^oḥ$, two ones (are) two.

चिक् दोगनि चक् $triḥ dōḡan^i paḥ$, three twos (are) six.

चक् पक् दचतस्रिचि $sāṭḥ paḥ^o dōyatāḥiḥ$, seven sixes (are) forty-two.

These special forms may be called multiplicative numerals. Multiplicatives above ten can only be used with numerals above ten. Thus काक् बाचि एक् चक् न इक्चक् $kāḥ bāḥ^i \acute{a}kḥ ḥāṭḥ i^o dōyatrs^oḥ$, eleven twelves (are) a hundred and thirty-two. We cannot say चोर बाचि अरादाचि $čōr bāḥ^i aradāḥiḥ$, four twelves are forty-eight, because four is not greater than ten. We can only say चाक् चाक् अरादाचि $bāḥ čākḥ aradāḥiḥ$, twelve fours (are) forty-eight.

G. Pronouns.

These change their bases in Declension. The following paradigms will give sufficient information.

बद्द bδh, I.

Nom.	बद्द bδh (ii. iii. 8).	बदि bδi (15).
Acc.	बद्द mδ (8).	बद्द aδ (15).
Ag.	बद्द mδ (8, 9).	बद्द aδ (15).
Gen.	बद्द myδn° (11).	बदि sδn° (19).

Genitive Forms.

	SINGULAR.	PLURAL.
Masc.	बद्द myδn°.	बदि myδn°.
Fem.	बदि myδn°.	बद्द myδn°.

Similarly for the Plural.

बद्द tδh, thou.

Nom.	बद्द tδh (ii. iii. 8).	बदि twaph° (15).
Acc.	बद्द tδ (8).	बद्द tδhδ (15).
Ag.	बद्द tδ (8, 9).	बद्द tδhδ (15).
Gen.	बद्द cyδn° (11).	बदि twaphδ° (18).

Genitive Forms.

	SINGULAR.	PLURAL.
Masc.	बद्द cyδn°.	बदि cyδn°.
Fem.	बदि cyδn°.	बद्द cyδn°.

Similarly for the Plural.

तिह् *tih*, that (out of sight), he, she, it.

Nom. Masc. सुह् *suh* (ii. iii. 2); तिम् *tim* (16).

fem. सह् *sōh*, or स *sa*

(3); neut. तिह् *tih* (1).

Acc. (Masc. fem.) तमिस् *tamis* तिमन् *timan* (16).

(5); तस् *tas* (20); neut.

तद् *tāth* (7).

Ag. (M. n.) तमि *tam*ⁱ (5); f. तिमौ *timau* (16).

तमि *tami*.

Gen. (M. f.) तमि चन्दु *tam*ⁱ तिहन्दु *tihand*^o; तिमन् चन्दु

sand^o; तसन्दु *tasand*^o; तिमन् हन्दु *timan hand*^o (16, 20).

तस् *tas* (20); (n.) तम्युक

tamyuk^o.

This pronoun only refers to things not within sight. For things within sight उह् *huh* is used.

The neuter form agrees with all things without life, whether their grammatical gender is masculine or feminine. Thus तद् पोथ्य परनक् कित् प्रह् *tāth pōthē paranas kyut prayg*, a couch for reading that book. So in the case of the other pronouns. The plural is the same for all three genders. So elsewhere.

यिह् *yih*, who.

Nom. Masc. युस् *yus* (ii. iii. 2); यिम् *yim* (16).

fem. यस् *yōs*^o (4);

neut. यिह् *yih* (1).

Acc. (Masc. fem.) यमिस् *yēmis* यिमन् *yiman* (16).

(5); यस् *yas* (20),

neut. यद् *yāth* (7).

Ag. (M. n.) यमि *yam*ⁱ (5); (f.) यिमौ *yimau* (16).

यमि *yami* (5).

Gen. (M. f.) यमि चन्दु *yamⁱ chand^u*; यिमि चन्दु *yimⁱ chand^u*; यिमन् चन्दु *yiman^h chand^u* (16, 20).
 sand^u; यसन्दु *yasand^u* yiman^h sand^u (20); यस *yas* (20); (n.)
 यम्युक *yamyuk^a*.

क्याह *kyāh*, who, what?

Nom. Masc. कुस् *kus* (ii. iii. 2); कम् *kam* (16).
 fem. कस *kās* (4);
 neut. क्याह *kyāh* (1).

Acc. (Masc. fem.) कमिस् (5); कमान् *kaman* (16).
 कस् *kas* (20); (neut.)
 कथ *kāth* (7).

Ag. (M. n.) कमि *kamⁱ* (5); कमानो *kamau* (16).
 (f.) कमि *kamⁱ* (5).

Gen. (M. f.) कमि चन्दु *kamⁱ chand^u*; कमान् चन्दु *kaman^h chand^u*; कसन्दु *kasand^u*; कमान् चन्दु *kaman^h chand^u* (16, 20).
 sand^u; कसन्दु *kasand^u*; कस् *kas* (20); n. कम्युक *kamyuk^a*.

इह *yih*, this.

Nom. Masc. इह *yih* (ii. iii. 2); इम *yim* (16).
 fem. इह *yih* (3); neut.
 इह *yih* (1).

Acc. (Masc. fem.) इमिस् *yimis* इमान् *yiman* (16).
 (5); इमिस् *nāmis* (5);
 neut. इह *yih* (7); इह *nāth* (7).

- Ag. (M. n.) रसि *yim*ⁱ (5); रसौ *yimau* (16).
 रसि *niwam*ⁱ (5); (f.)
 रसि *yimi* (5); रसि
nomi (5).
- Gen. (M. f.) रसि रसु *yim*ⁱ रसु *yihand*^a; रसु रसु
sand^a; रसु *gisand*^a *yiman hand*^a (16, 20).
 (20); रसि रसु *niwam*ⁱ
sand^a; (n.) रसु *yim-*
yuk^a; रसु *nomyuk*^a.
- उत् *huh*, that (within sight).
- Nom. Masc. उत् *huh* (ii. iii. 2); उत् *hum* (16).
 fem. उत् *hōh* (3);
 neut. उत् *huh* (1).
- Acc. (Masc. fem.) उमि *humis* उम *human* (16).
 (5); उमि *amis* (6);
 neut. उत् *huth* (7).
- Ag. (M. n.) उमि *hum*ⁱ (5); उमौ *humau* (16).
 उमि *am*ⁱ (6); (f.)
 उमि *humi* (5); उमि
ami (5).
- Gen. (M. f.) उमि रसु *hum*ⁱ उरसु *huhand*^a; उम *hum*ⁱ
sand^a; उमि रसु *am*ⁱ *human hand*^a (16, 20).
sand^a; उरसु *husand*^a;
 उरसु *asand*^a (20);
 (n.) उम *humyuk*^a;
 उम *amyuk*^a.

This pronoun only refers to things within sight. For things out of sight, ति *tih* is used.

The Reflexive Pronoun.

The word पाव *pān*°, self, is declined only in the singular (ii. iii. 36). Its genitive is irregular (37). Thus,—

Nom.	पाव <i>pān</i> °, self or selves.
Acc.	पावच् <i>pānas</i> , self or selves.
Gen.	पानुच् <i>panun</i> ° (fem. पान्च् <i>panqñ</i>).
Ag.	पाव <i>pān</i> °, by self or selves (NOT पावन् <i>pānan</i>).

[Example ख पाव कर्च *mā pān*° *karu-m* by me, myself, it was done].

The word पाच् *pān*, meaning the human body is declined regularly in both numbers, like a noun of the first declension. Its genitive is hence पानुच् *pānuk*° (ii. iii. 36, 37).

Pronominal adjectives (ii. iii. 25–27).

यत् <i>yūt</i> °, this much.	Fem. यत् <i>yūt</i> °.
तत् <i>tyūt</i> °, that much.	तत् <i>tyūt</i> °.
य्यत् <i>yyūt</i> °, how much.	य्यत् <i>yyūt</i> °.
कत् <i>kūt</i> °, how much.	कत् <i>kūt</i> °.

The declension of these is given under the head of nouns, see p. 55.

Indefinite Pronouns.

कश् *kāh* or कुश् *kūh* or कश्चा *kāṭhāh* any one, some one, (m. and f.) (ii. iii. 29, 30, 31).

	SINGULAR.	PLURAL.
Nom.	कश् <i>kāh</i> कश् <i>kūh</i> or कश्चा <i>kāṭhāh</i> .	केन् <i>kēn</i> .
Acc.	कैसि <i>kāsi</i> .	केन्च् <i>kēntan</i> .
Ag.	कैसि <i>kāsi</i> .	केन्चो <i>kēntau</i> .

In the singular it is always declined like a feminine noun, even in the masculine.

कश्चा *kāṭhāh*, means 'any thing' (ii. iii. 31).

It is not declined.

H. Emphatic and Indefinite Particles.

(ii. iii. 21 : iv. 126).

The particle *y* is added to all words to give emphasis. It may be added either to the main word or to the declensional or conjugational suffix. When added to a word ending in a consonant it becomes *y*. Thus,—

तसुन्दुय <i>tasanduy</i> , even his,	from तसुन्द <i>tasand</i> *, his.
तमि सुन्दुय <i>tam' sanduy</i> , even his,	तमि सुन्द <i>tam' sand</i> *, his.
गुरसुय गुरद <i>gōras'y andar</i> , even in the preceptor.	गुरसु गुरद <i>gōras andar</i> , in the preceptor.
गुरसुय गुरद <i>gōran'y andar</i> , even in the preceptors.	गुरसु गुरद <i>gōran andar</i> in the preceptors.
गुरसुय हन्दि पुञ्ज <i>gōran'y handi putshy</i> , even to the preceptors.	गुरसु हन्दि पुञ्ज <i>gōran handi putshy</i> to the preceptors.
or	
गुरसु हन्दि पुञ्ज <i>gōran handiy putshy</i>	
or	
गुरसु हन्दि पुञ्ज <i>gōran handi putshiy</i> .*	
गढुलुय <i>gāṭuluy</i> , certainly clever, from	गढुलु <i>gāṭul</i> *, clever.
करानुय चुह <i>karān'y chuh</i> , he is certainly doing.	करानु चुह <i>karān chuh</i> , he is doing.
करोनुय <i>karyōn'y</i> , he certainly did.	करोनु <i>karyōn</i> , he did.
करिय <i>kariy</i> , he will certainly do.	करि <i>kari</i> , he will do.
तिथय <i>tithay</i> , even in that manner.	तिथ <i>tith</i> * in that manner.

The word सोइ *sōr**, all, always takes this suffix (ii. iii. 22).

Thus,—

Nom. sg. सोइय *sōruy*; Nom. pl. सारिय *sāriy*; instead of सोइ *sōr** सारि *sār**, respectively.

* पुञ्ज *putshy* is really another way of writing पुञ्जि *putshji*.

When *y* is suffixed to the letter *au*, the two together become *guryau*, (ii. iii. 23).

Thus,—

गुर्याव् *guryau^y sptin*, by the horses certainly, from गुर्यां *guryau sptin*, by the horses.

नामाव् *nama^y sptin*, even by the nails, from नामो *nama sptin*.

Indefiniteness is shown by adding *āh* to a noun in the nom. sing. The termination cannot be added to other cases (ii. iii. 38).

कथाक् *kathāh*, any story, from कथ् *kāth*, a story; अक् *akhāh*, some one, any one, from अक् *āk*, one; जोराक् *jōrāh*, some pair or other, from जोर *jōr*, a pair. The last may, however, be declined, thus जोराचो *jōrāchō sptin* by any pair.

When *khaṇḍā* is added to these words, it indicates a slight diminution. Thus कृक् *kruh*, a *kōs*; कृवाक् *kruhāh*, about a *kōs*; कृवाक् *kruhāh khaṇḍā*, about a *kōs*, but a little less; so दवाक् *dōhāh khaṇḍā*, about a day, but something less; राथाक् *rathāh khaṇḍā*, about a season but something less; रुपवाक् *rupayāh khaṇḍā*, about a rupee, but something less. The syllable *āh* may be omitted, and then *khaṇḍ* not *khaṇḍā* is used. Thus, कृक् *kruh khaṇḍ*, about a *kōs*, but a little less.

The suffix *ś* added to a word signifies a group, or number. Thus, from कथ् *kāth*, rams, कथस् *kāthś*, a number of rams; from गुरि *gur*, horses, गुरिस् *guris*, a number of horses, a troop of horses; from रुप *rupay*, rupees, रुपस् *rupayś*, a number of rupees; कण्ठ *kaṇḍ* stones, कण्ठस् *kaṇḍś*, a heap of stones (ii. iii. 46).

The word *pahān* qualifies the word which it follows (iv. 193). Thus,—

बड् *bḍ^h pahān*, somewhat big.

बड् *ṛyḍ^h pahān*, somewhat stout.

उपुव पचाव् *uṣuṣ pahān*, somewhat hot.

दूर पचाव् *dūr pahān*, somewhat distant.

न्यूर पचाव् *nyūr pahān*, somewhat near.

नोड पचाव् *brōḥ pahān*, somewhat in front.

पव पचाव् *pāth pahān*, somewhat behind.

चौरि पचाव् *ṭēr^h pahān*, after some time (चैर् *ṭēr*, delay).

कायूर पचाव् *kāçur^h pahān*, somewhat Kashmiri.

बंगालुव पचाव् *baṅgāluk^h pahān*, somewhat Bengali.

उउयूरु पचाव् *wuhuryund^h pahān*, somewhat in that direction.

यउयूरु पचाव् *yahuryund^h pahān*, somewhat in this direction.

The following conjunctions are given by Içvara-kaula.

त *t^h*, and (iv. 178). E.g., सुह त च्छ *suh t^h ṭṣ^h*, he and thou.

ति *ti*, also (iv. 179). It is also used instead of त *t^h* with plurals.

Thus,—सुह ति च्छ ति *suh ti ṭṣ^h ti*, he also, you also. महनिवि ति गुपन् ति चाव् *mahanivⁱ ti gupan ti āy*, both the men and the cattle came. We cannot say महनिवि त गुपन् त चाव् *mahanivⁱ t^h gupan t^h āy*.

बिब *biy^h*, means, 'again.' It also means 'other,' (iv. 180). Thus, बिब करिजि *biy^h karⁱzi*, you should do it again. बिब बति *biya watⁱ* by another road.

ज़न् *zan*, like (iv. 181). E.g., नोन जन् चुव् पचाव् *tōt^h zan chuh parān*, he reads like a parrot. मलिस् जन् चुव् पचाव् *mālⁱs zan chuh rachān*, he protects him as if he (the object) was his father.

ह्युह् *hyuh^h* (also written हिह् *hih^h*), fem. हिन् *hi^h*, means 'like,' (iv. 182, 183). E.g., मलिस् ह्युह् *mālⁱs hyuh^h*, like his father, (e.g., this child is like his father). मोह् ह्युह् चुव् *mōⁱ hyuh^h chu-s* (*s* is the dative pronominal suffix of the 3rd person), he is like a father to him. चन् चुव् *ch^h chuh^h* *śōn hyuh^h chuh nāpān*, it is shining like gold. We also have phrases like बुह् ह्युह् *bud^h hyuh^h* *anⁱzyan*, bring whoever (amongst them) is old, ——— not, bring him like an old man.

I. On the Rhyming Repetition of words (*anuprāsa*).

Words of any kind are repeated to show indefiniteness or reciprocity. In such a case the letter व *w* or व *v* प *p* is usually substituted in the second word, for the first letter of the original word (viii. i. 30). Thus,

कराव् वराव् चुव् *karān warān chuh*, he is doing it or nearly doing it.

आव् वाव् अनिव् *dyār vyār anin*, let him bring the wealth, &c.

वन वन आविव् *but^s wat^s khyayin*, let him eat rice, &c.

अन्वाव् वन्वाव् *anwār wanwār* or अन्वाव् पन्वाव् *anwār panwār*, turn and turn about.

If the main word begins with व *p* or व *v* or व *w*, the second begins with व *v* or व *w* or व *p* respectively (viii. i. 31). Thus,—

पद् पद् *par war*, read (imperative), &c.

पेच पेच दिनिव् *paṭ^s waṭ^s ditiⁿ*, let him give piee and the like.

वाग्व् वाग्व् अन् *wāgan pāgan an*, bring brinjals and other like vegetables.

वाक्क पाक्क विक् *wāṭ^s pāṭ^s chih*, they are cooks, &c.

The word वुवु (विवु) *vyut^s*, a collection, makes वुवु वीवु *vyut^s vīvut^s*, an omnium gatherum.

There are irregular formations, such as (viii. i. 32).

मुक् (निक्) वुक् *nyuk^s suk^s*, a collection. मुक् *nyuk^s* means literally 'a little.'

म्यक् वीक् *myanṭ^s tyanṭ^s*, mouthfuls, &c.

कक् वक् *kāl^s kāl^s*, crooked, &c.; but

कक् वक् *kāl^s wāl^s*, girdles and the like.

गङ्ग खङ्ग *gāṅṣ^s gāṅṣ^s*, boatmen, &c.

पङ्क अङ्क *phāṭ^s phāṭ^s*, ornaments, &c.

वोन वोन *ōn^s wōn^s*, shallow and the like.

These compounds are feminine when they denote reciprocity. For examples, see p. 71.

J. Forms of address.

Instead of a formal vocative case, Kāṣmīri uses a number of Interjections, each causing or not causing changes in the base of the noun with which they are used. The following is an abstract table showing the Interjections described by Iṣvara-kaula, in the *Sambuddhi-pāḍa* (ii. 2) of his grammar. As a rule, before interjectional suffixes, *u-māṭirā* and *u-māṭirā* are changed to *u* (or *y*).

Ref. to No. of Sūtra.	Interjection.	How used.	Word.	Form of address.
2	ॐ ह३.	Respectful. By man to man.	भारत नरान (N. P.)	ॐ भारत ह३ नरान.
	ॐ ह३—भुव जव (or a caste-word instead of jv).		नच कोव गप-kaul (N P.)	ॐ भारत भुव ह३ नरान जव. ॐ नच कोव ह३ गप-kaul.
3	ॐ स३ may be added after any of the above.	Ditto.		ॐ भारत ॐ ह३ नरान स३. ॐ भारत भुव ॐ ह३ नरान जव स३.
4	ॐ ह३—ॐ ह३ may be substituted for ॐ ह३.	Ditto.		ॐ नच कोव ॐ ह३ रम-kaul स३. ॐ नच ॐ भारत भुव ह३ नरान जव. ॐ नच ॐ रम कोव ह३ नरान रम-kaul. ॐ नच ॐ भारत भुव ॐ ह३ नरान नरान जव स३.

Or वचि <i>hasāhā</i> . With these, if neither जुव <i>juv</i> nor any caste- word is used, then सं <i>sā</i> must be added.			वचचि राग कोव सं <i>hataśāhā rām-</i> <i>kaul sā</i> .
5 चे <i>hā</i> —वा <i>bā</i> used without जुव <i>juv</i> or caste-word.	In addressing a priest, a person of the mid- dle class, or a ser- vant.	बाराव <i>nārān</i> .	वचचि बाराव जुव <i>hasāhā nārān juv</i> . वचचि सव सं <i>hataśāhā gaṇā sā</i> . चे बाराव वा <i>hā nārān bā</i> .
6 वचचि <i>hataśāhā</i> or वचचि <i>hatabāhā</i> .	If the above are old.	सहस <i>sahas</i> (N. P.) सुन <i>sun</i> (N. P.)	वचचि सव सं वा <i>hataśāhā sahas bā</i> . वचचि सुन वा <i>hatabāhā sun bā</i> . बारावा <i>nārānā</i> . बाराव जुवा <i>nārān juvā</i> .
7 —वा <i>ā</i> added either to the bare name or to the caste-word.	In addressing male juniors or inferiors.	मान <i>mān</i> (N. P.) मान कोव <i>mān-kaul</i> . जुव <i>guṇ</i> (N. P.)	वता माना <i>hata mānā</i> . वता मान कोवा <i>hata mān-kaulā</i> . वता जुवा <i>hata guṇā</i> (note the change of <i>o</i> to <i>y</i>). वा बारावा <i>hā nārānā</i> .
8 Or preceded by वता <i>hata</i> .	Ditto.		
9 वा <i>hā</i> —वा <i>ā</i> .	In addressing a per- son at a distance, or in sorrow.	बाव <i>kak</i> , a father.	वा बाको <i>hā kākā</i> .

Ref. to Sūtra.	Interjection.	How used.	Word.	Form of address.
10	वतौ <i>hatū</i> may be substituted for वतौ <i>hā</i> .	In addressing a person at a distance, or in sorrow.	वतौ <i>par</i> (N. P.)	वतौ वतौ <i>hatū paryū</i> (note vowel change).
11	—मज्ज <i>māḥ</i> added to the bare name.	When a man addresses an elder woman.	वतौ <i>pāvat</i> (N. P.)	वतौ मज्ज <i>pāvat māḥ</i> .
12	बिन् <i>biñ</i> .	When she is moderate in age, or of an age equal to that of the speaker.		वतौ बिन् <i>pāvat biñ</i> .
13	वतल्ल <i>halamāḥ</i> or वतल्ल <i>hatabiñ</i> may precede.	As in the two last.	वतल्ल <i>saravat</i> (N. P.)	वतल्ल वतौ मज्ज <i>halamāḥ pāvat māḥ</i> . वतल्ल वतल्ल बिन् <i>hatabiñ saravat biñ</i> . वतल्ल वतौ मज्ज <i>hatabiñ pāvat māḥ</i> .

14 } 15 }	वाच् <i>hāy</i> —य <i>y</i> . वतच् <i>hatay</i> —य <i>y</i> . वताच् <i>hatāy</i> —य <i>y</i> .	In addressing female juniors or inferiors.	वतच् <i>hāy</i> <i>waṭṭahāy</i> (note change of vowel). वतच् वतृत् <i>hatay waṭṭahāy</i> . वताच् वतृत् <i>hatāy waṭṭahāy</i> .
16 } 18 } 25 }	वतवा <i>hatabā</i> —वा <i>bā</i> .	When a woman addresses a man or woman respectfully. More especially in addressing a priest.	वतवा वितम् वा <i>hatabā himat bā</i> .
17 } 18 } 25 }	वतवा <i>hatabā</i> —वो <i>au</i> . वतो <i>hatau</i> —वो <i>au</i> .	Ditto, in addressing familiars or juniors (male or female).	वतवा वाको <i>hatabā kākau</i> . वतो वाको <i>hatau kākau</i> . वतो वितम् कोको <i>hatau himut kōkau</i> .
19 } 25 }	वतवा <i>hatabā</i> —य <i>a</i> . वतो <i>hatau</i> —य <i>a</i> .	Ditto.	वतवा वाक <i>hatabā kāk</i> . वतो नय <i>hatau gaṇ</i> .
20 } 25 }	वतवा <i>hatabā</i> —य वाच <i>a</i> <i>bāy</i> . वतवा <i>hatabā</i> —य वाचो <i>a</i> <i>bāyau</i> . वतो <i>hatau</i> —य	Used by women in addressing men or women by their proper names only.	वतवा मचादेव वाच <i>hatabā mahāddēv</i> <i>bāy</i> . वतवा मचादेव वाचो <i>hatabā mahāddēv</i> <i>bāyau</i> .

Ref. to Sūtra.	Interjection.	How used.	Word.	Form of address.
21 } 25 }	बाबो <i>a bāyau.</i> बनोव् हावो—बो <i>au.</i>	we cannot say बबबा काव् बाव् <i>katābā</i> <i>kāḷe bāy^a.</i> O father. Used by women in addressing a man or woman at a dis- tance. Also by Musalmān women in address- ing their husbands. Not by Brāhmaṇi women, who only use the following. Used by a Brāhmaṇi women when ad- dressing her hus- band, when she is	बबबा राव् <i>manasā rām</i> (N. P.) बबिर् <i>kādir.</i>	बनो बबदिब बाबो <i>hūkau mahādāḍo</i> <i>bāyau.</i> बनोव् बबबा बाबो <i>haḷo manasā rāmau</i> बनोव् बबिर्तो <i>haḷo kādārau.</i> बब <i>hāṭe.</i>
22				
23				
24	बब <i>hāṭe.</i>			

26	𑆚𑆚𑆚𑆚 ḍhan.	alone with him, and she is near by. She does not mention his name. Merely uses the interjection.	𑆚𑆚𑆚𑆚 ḍhanḍ. 𑆚𑆚𑆚𑆚 ḍhanḍā. 𑆚𑆚𑆚𑆚 ḍhanḍ. 𑆚𑆚𑆚𑆚𑆚 ḍhan mḍjū. 𑆚𑆚𑆚𑆚𑆚 ḍhan biñ. 𑆚𑆚𑆚𑆚 ḍhanig. 𑆚𑆚𑆚 ḍhanḍ. 𑆚𑆚𑆚𑆚 ḍhanuv. 𑆚𑆚𑆚𑆚𑆚 ḍhanḍ kārṇ ḥaḍḍ chuh, yes, Sir, he is doing. 𑆚𑆚𑆚𑆚𑆚 ḍhanḍ kpru-n ḥaḍḍ, yes, Sir, he did do.
27	𑆚 ḥa.	Used affirmatively with verbs, with the above.	
28			
30			

Ref. to No. of Sūtra.	Interjection.	How used.	Word.	Form of address.
29	ॐ na.	Similarly used as a negative.		<p>बाहरेवां बा वरं तु रान् <i>āhaneṣṣ bāṣ</i> <i>haṣṣ chuh ranṣ</i>, yes, Sir, he is cooking rice.</p> <p>नबा करान् नबा तु <i>nabā karān nabā</i> <i>chuh</i>, no, Sir, he is not doing.</p> <p>बाहरेवां नारान् वरं तु पुन पतान् <i>āhaneṣṣ nārān haṣṣ chuh pāṭh' parān</i> yes, Sir, Nārāyana is reading the book.</p> <p>बाहरेवां राम वरं तु सु नान् नारान् <i>āhanbā Rām' haṣṣ chu-s nānār</i> <i>karān</i>, yes, Sir, Rāma is having his sleep.</p>

On Primary Suffixes in Kāpmiri.—By G. A. GRIERSON, O.L.E.,
PH.D., I.C.S.

[Read August, 1898.]

These are treated in the *Kṛdanta-prakriyā* of Iṣvara-kaula's *Kapmīra-paddharmā*. They form nouns (including adjectives and participles) by direct accretion to verbal roots. Many of them would be properly classed as verbal forms.

1. **आन् ān.** This is used to make present participles. It does not change for gender or number, and is added direct to the root (ix. i. 2).¹ Thus,—

ROOT.	PRESENT PARTICIPLE.
कर <i>kar</i> , do.	करात् <i>karān</i> , doing.
बोझ <i>bōs</i> , hear.	बोझात् <i>bōsān</i> , hearing.
If the root ends in a vowel, the letter व <i>w</i> is inserted (3). Thus,—	
दि <i>dī</i> , give.	दिवात् <i>diwān</i> , giving.
खि <i>khi</i> , eat.	खावात् <i>khyawān</i> , eating.
पि <i>pi</i> , drink.	पयात् <i>pyawān</i> , drinking.

Note that all verbs ending in *इ* *i* change *इ* *i* to *य* *ya*, except *पि* *pi*, take, *दि* *dī*, give, *पि* *pi*, come.

This form is frequently used adverbially (4). Thus करात् करात् करि
parān, *parān*, *karun*, coming, coming, he made it.

This form corresponds to the Sanskrit present participle.

2. **इत्थि itth.** Used to form a past participle absolute or conjunctive participle, corresponding to the Sanskrit conjunctive participle in *त्वा* *tva*, or *य* *ya* (तत् *tya*). Thus,—

कर <i>kar</i> , do.	करित् <i>karitth</i> , having made.
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¹ References, here, and elsewhere, to Iṣvara-kaula's *Kapmīra-paddharmā*.

A preceding long \bar{a} (not short $\underset{\sim}{a}$) is modified. Thus,—

द्वार *dār*, place.

हारिष *dārith.*

જો ઠ and ડ ઠ become ઞ ઞ and ડ ડ respectively before this prefix (14,15).

Thus,—

बोझ *bōs*, hear.

बुझिषु *būsiṭh*, having heard.

सेव *mēn*, measure.

मीनिष मिनिह, having measured.

If a root ends in र i, the final र i, together with the suffix become यय yāh (ix. i. 7, 8). Thus,—

hi, take.

हृद्य *hyāth*, having taken.

धि khi, eat.

खाद्य *khyaḍh*, having eaten.

Exceptions are—

वि नि, tako.

विष with, having taken.

दि *di*, give.

विद्यु *dith*, having given.

दि यां, come.

दिष्य with, having come.

When the root वृ wṛ, fly, signifies mōkṣa, final release, it becomes वृजि wṛjī, having obtained final release; but वृद्धि wṛḍḍi, having flown (ix. i. 9).

The root मृ॒षा॒न् *mṣāṇ*, cause to forget, usually forms मृ॒षा॒वि॒ष् *mṣāṇiṣ*, regularly, but in the phrase 'to cause to forget death,' it becomes मा॒मृ॒षि॒ष् *māmṣiṣ*. Thus,—

मरुन् मासविन् *marun māṣawith*, having caused (so and so) to forget death (ix. i. 10).

The suffix कथ् *kyṭh*, may be added to this form. Thus, करिष् कथ् *karish kyṭh*, having done (ix. i. 6).

3. **५** : (ix. i. 11-15). This is used instead of **५५** *ih*, when the word is repeated to represent frequentative action. In this case both a preceding **५** *a* and a preceding **५५** *a* are modified. Thus,—

कर *kar*, do.

करि करि *kṛi kṛi*, having made
over and over again.

मार mār, beat.

मारि मारि *mārī mārī*, having beaten repeatedly.

कार *kār*, boil.

कारि कारि *kārī kārī*, having boiled repeatedly.

As in the case of *रह* *ih*, preceding *र* *ṛ* and *बो* *ō* become *र* *i* and *ब* *ū* respectively. Thus,—

पेठ *peṭh*, pound.

पौठि पौठि *peṭh' peṭh'*, having pound-
ed continually.

बोझ *bōs*, hear.

बूझि बूझि *būs' būs'*, having heard
continually.

So also we have—

बैठ *bēh*, sit.

बिठि बिठि *bih' bih'*, having sat
continually.

When a root ends in *र* *i*, the final vowel together with the suffix become *य* *ya* (*ṣ*); or the form in *थ* *th* may be used (12). Thus,—

खि *khi*, eat.

ख ख *khē khē* or खय खय *khyṭh*
khyṭh, having eaten fre-
quently.

चि *ci*, drink.

च च *cē cē* or चय चय *cyṭh cyṭh*,
having drunk frequently.

Exceptions are, as usual,—

नि *ni*, take.

नि नि *ni ni* or निय निय *nith nith*,
having taken frequently.

दि *di*, give.

दि दि *dī dī* or दिय दिय *dith dith*,
having given frequently.

यि *yi*, come.

यि यि *yi yi* or यिय यिय *yith yith*,
having come frequently.

4. बुन *wun** (fem. बन *wān*; plur. masc. बनि *wān'*, fem. बन *wān'*)
used to form nouns of agency (ix. i. 25-27). Thus,—

कर *kar*, make.

करबुन *karawun**, a maker.

If a root ends in *र* *i*, *अव* *aw* is inserted and the *र* *i* changed to *य* *y*. Thus,—

खि *khi*, eat.

खयबुन *khyawawun**.

चि *ci*, drink.

चयबुन *cyawawun**.

Exceptions are,—

नि *ni*, take.

नियबुन *niwawun**.

दि *di*, give.

दियबुन *diwawun**.

यि *yi*, come.

यियबुन *yiwawun**.

5. वोङ् *wōl*, (fem. वाञ्ज *wāñjēñ*; plur. masc. वाँ *wāi*, fem. वाञ्ज *wāñjēñ*) is also used to form nouns of agency. For examples, see below (ix. i. 28-31).

6. घाक् *grākh* (fem. घाक्क *grākḥ*, vide ante, p. 34). Also used to form nouns of agency (ix. i. 28-31).

These two last suffixes are really secondary ones, (see Sec. Suff. No. 9, 10). They are added to abstract verbal nouns, especially to that in उन् *un* (No. 16), the उन् *un* being changed to अन् *an*. Thus,—

कर *kar*, make. करन् *karun*, making. करन्वोङ् *karawōl*, or
करन्घाक् *karangrākh*, a
maker.

पर *par*, read. परन् *parun*, reading. परन्वोङ् *parawōl*, or
परन्घाक् *parangrākh*.

If the abstract noun is feminine (see No. 31m) and ends in न् *n*, that न् *n* is changed to न् न् *ñ* or न् न् *ñ*.

ज्ञान *zān*, (31m) know. ज्ञान् ज्ञान्वोङ् (ज्ञान्वोङ्) *zāñwōl*
zān (fem.) or ज्ञानन् *zānun* *zāñwōl* or ज्ञानन्वोङ् *zānanwōl*,
(masc.) knowledge. or ज्ञान्घाक् *zāñgrākh*, (ज्ञान्घाक्
zāñgrākh), or ज्ञानन्घाक् *zānangrākh*, a knower.

These two suffixes can only be used with feminine abstract nouns when the verb expresses a condition of the body or mind. Thus ज्ञान *zān*, know, expresses a condition of the mind, and therefore we can say ज्ञान्वोङ् *zāñwōl*. But the verb घञ् *gras*, roar, which also has a feminine abstract noun (see No. 31g.) घञ् *gras*, cannot form घञ्वोङ् *graswōl*, because the verb does not express a condition of the mind or body. We can only use the masculine abstract noun, thus, घञन्वोङ् *grasanwōl*.

If a root ends in र् *i*, the र् *i* becomes य् *y* before अन् *an*, and अन् *an* becomes अन् *ana*. Thus,—

खि *khi*, eat.

खान्वोङ् *khyanawōl*,
खान्घाक् *khyanagrākh*, } an eater.

चि *ci*, drink.

चान्वोङ् *cyanawōl*, a drinker.

Exceptions are,—

नि *ni*, take.

निनबोल् *ninawōl*°, or निनबाल् *nina-grāh*, a taker.

दि *di*, give.

दिनबोल् *dinawōl*°, &c., a giver.

यि *yi*, come.

यिनबोल् *yinawōl*°, &c., a comer.

7. नल् *nal*.

8. लल् *lal*.

9. अल् *al*, इल् *il*.

These three are used as follows with the roots दि *di* and दाव *dāv* in special senses, all obscene. Thus,—

दिनल् *dinal*, an unchaste woman.

माज्जदिनल् *mājēdinal*, “*mātrgūmi*,” जज्जदिनल् *bēēdinal*, “*svargūmi*,”

कोरिदिनल् *kōridinal*, “*kanyāgūmi*.”

माज्जदिनल् *mājēdilal*, “*mātrgūmi*.”

दावल् *dāwal*, an unchaste woman.

माज्जदावल् *mājēdāwal*, “*mātrgūmi*,” जज्जदावल् *bēēdāwal*, “*svargūmi*,” कोरिदावल् *kōridāwal*, &c.

माज्जदिल् *mājēdīl*, “*mātrgūmi*,” &c. (ix. i. 32–35).

10. क् ° (fem. क् °; plur. masc. क् °, fem. क् °). This is the termination of past participles. This form is now, however, always used as a past tense, and the true participle is described later on (No. 12) (ix. i. 36–39). Examples are,—

कर *kar*, make.

कल् *kpr*°, (it was) made.

पर *par*, read.

पल् *pr*°, (it was) read.

खन *khan*, dig.

खल् *khan*°, (it was) dug.

This suffix is added to all transitive and impersonal verbs (i. e., verbs of the first conjugation), and, as a verbal form, is used when the logical subject (in the case of the agent) is in the first or third person.

It cannot be used when it is in the second person. Thus, कल् *kpr*° may mean, ‘it was done by me,’ or ‘it was done by him,’ but cannot mean ‘it was done by you.’ So कल् *pr*°, it-was-laughed by me or by him.

In the case of Intransitive Verbs, it follows the conjugation of these verbs, and is only used in the case of those verbs which are known as "Listed Verbs" (*vide* A List of Kāçmiri Verbs, *ante*, Vol. LXV, Part I, page 306). These I shall in future call verbs of the second conjugation. It is then used only in the 3rd person. Thus,—

तल *tal*, flee.

तल^३ *tal³*, he fled.

Non-listed Intransitive Verbs, which I shall in future call verbs of the third conjugation, do not use this form in त^३, but take the Aorist form in जोव् *auv*, or जोव् *ov*, used in their case for the Past third person sing. Thus,—

वत *vyath*, be fat.

जोव् *vyathyauv*, (not तल^३ *vyath³*),
he was fat.

The final व् *v* is dropped before suffixes, and we thus get जोव् *vyathyau-s*, I was fat.

The following verbs are irregular (*ix. i. 37, 38*),—

चि *ci*, drink, makes

जोव् *cyauv* (it was) drunk.

खि *khi*, eat,

जोव् *khyauv* (it was) eaten.

नि *ni*, take,

जोव् *nyūv* (it was) taken.

Besides this there are other irregular forms, such as दुत् *dyut³*, from √ *di*, 'give'; which will be subsequently described under the head of verbs.

This suffix, त^३, is frequently met in other nouns, which are not verbal forms, *e.g.*, तल^३ *vyath³*, fat.

11. जोव् *auv*, or जोव् *ov* (*fem. एव *ēy³*; plur. masc. एव् *ēy*, *fem. एव *ēy³**).*

This is the termination of the Aorist Participle of verbs of the first and second conjugations, and of the Past Participle of verbs of the third conjugation. As regards its use, see No. 10. The final व् *v* and व् *y* are omitted before suffixes. The form is an old past participle, and can be used with all verbs.

12. तल^३ *mat³* (*fem. तल^३ *mat³*; plur. masc. तल^३ *mat³*, *fem. तल^३ *mat³**). This is used to form the true Past Participle. It is compounded with No. 11, in the case of verbs of the first and second conjugations*

and with No. 12 in the case of verbs of the third conjugation, and both members of the compound change for gender, number and case.

The word is also written and pronounced *mut*, (fem. *mat*; plur. masc. *mat*, fem. *mat*) (ix. i. 40).

Examples of the use of this participle are;—

A. FIRST CONJUGATION. (Form 10).

kar-mat, or *kar-mut*, made.

SINGULAR.

	Masc.	Fem.
Nom.	<i>kar-mat</i> .	<i>kar-mat</i> .
Acc.	<i>kar-mat</i> .	<i>kar-mat</i> .
Ag.	<i>kar-mat</i> .	<i>kar-mat</i> .

PLURAL.

	Masc.	Fem.
Nom.	<i>kar-mat</i> .	<i>kar-mat</i> .
Acc.	<i>kar-matyan</i> .	<i>kar-matyan</i> .
Ag.	<i>kar-matyan</i> .	<i>kar-matyan</i> .

NOTE,—1. The irregular declension of the first half of the compound.

2. The feminine termination of the singular, *mat*. We should (according to iv. 51) expect *mat*, but my paṇḍit assures me that *mat* is the correct form. Compare p. 59, ante.

The above declension is as given by my paṇḍit, and is not given by I-k.

B. SECOND CONJUGATION. (Form 10).

kar-mat, or *kar-mut*, fled.

Sing.	Masc.	<i>kar-mat</i> .
	Fem.	<i>kar-mat</i> (vide ante, pp. 32, 33).
Plur.	Masc.	<i>kar-mat</i> .
	Fem.	<i>kar-mat</i> .

C. THIRD CONJUGATION. (Form 11).

SINGULAR.

	Masc.	Fem.
Nom.	बबोमत् <i>vyāṣhyōmat°</i> .	बबेमत् <i>vyāṣhyōmatṣ°</i> .
Acc.	बबेममिष् <i>vyāṣhyōmatṣi</i> .	बबेमम <i>vyāṣhyōmatṣāḥ</i> .
Ag.	बबेमति <i>vyāṣhyōmatṣi</i> .	बबेममि <i>vyāṣhyōmatṣi</i> .

PLURAL.

	Masc.	Fem.
Nom.	बबेमति <i>vyāṣhyōmatṣi</i> .	बबेमम <i>vyāṣhyōmatṣāḥ</i> .
Acc.	बबेममम <i>vyāṣhyōmatṣyan</i> .	बबेममम <i>vyāṣhyōmatṣāḥ</i> .
Ag.	बबेममो <i>vyāṣhyōmatṣau</i> .	बबेममो <i>vyāṣhyōmatṣāu</i> .

The following forms are irregular :—

FROM	PAST PARTICIPLE.
बि <i>yi</i> , come.	बामत् <i>āmāt°</i> .
बज्ज <i>aṣṭ</i> , enter.	जामत् <i>ṣāmat°</i> .
बेर <i>nēr</i> , issue.	डामत् <i>drāmāt°</i> .
प्रब <i>pras</i> , give birth.	प्यामत् <i>pyāmāt°</i> .
जि <i>zi</i> , be born.	जामत् <i>zāmāt°</i> .
मर <i>mar</i> , die.	ममत् <i>māmāt°</i> , or म्दुमत् <i>mūd°māt°</i> .

Of all these, except म्दुमत् *mūd°māt°*, the first number of the compound does not change for number or case. Thus,—

Sing.	Masc.	बामत् <i>āmāt°</i> .
	Fem.	बामम <i>āmātṣ°</i> .
Plur.	Masc.	बामति <i>āmātṣi</i> .
	Fem.	बामम <i>āmātṣāḥ</i> .

The forms for कृदन्तं *mūd'mat'* are.

Sing. Masc. कृदन्तं *mūd'mat'*.

Fem. कृदन्तं *mūmat'*.

Plur. Masc. कृदिमन्ति *mūd'mat'*.

Fem. कृदन्तं *mūmat'*.

In other words कृदन्तं *mūd'mat'* is only used in the Masculine.

13. कृतं *mat'*, see No. 12 क्तं *mat'*.

14. क्वय् *anay*. This gives the force of the past conjunctive participle, negatived (ix. i. 51).

कर *kar*, make.

क्वय् *karanay*, not having made.

गर *gar*, make.

क्वय् *garanay*, not having made.

पर *par*, read.

क्वय् *paranay*, not having read.

पोठ *pōṭh*, be fat.

क्वय् *pōṭhanay*, not having become fat.

हि *hi*, buy.

क्वय् *hēnay*, not having bought.

Irregular are,—

नि *ni*, take.

क्वय् *ninay*, not having taken.

दि *di*, give.

क्वय् *dīnay*, not having given.

यि *yi*, come.

क्वय् *yīnay*, not having come.

15. क्वाणी *anī*. This is the first of a series of forms, connected with the Sanskrit participle in क्वाणीयः *anīyaḥ*. It is used as an impersonal future passive participle, like the Latin *faciendum* (ix. i. 50). Thus,—

कर *kar*, make.

क्वाणी *karanī*, it is to be made.

पक *pak*, go.

क्वाणी *pakanī*, it is to be gone.

वृध *wōṭh*, rise.

वृधणी *wōṭhanī*, it is to be risen
(one must rise).

चि *ci*, drink.

क्वाणी *cēnī*, it is to be drunk.

हि *hi*, buy.

क्वाणी *hēnī*, it is to be bought.

Irregular, as usual are,—

नि *ni* take.

क्वानी *nīnī*, it is to be taken.

दि *di*, give.

क्वानी *dīnī*, it is to be given.

यि *yi*, come.

क्वानी *yīnī*, it is to be come.

16. कर्न् *un*.17. कर्न् *an*.18. कर्न् *un*.

These three are used indifferently for one another (ix. ii. 2, 3). The first is of the first declension, and the second and third of the second. Their declension is as follows :—

SINGULAR.		PLURAL.
Nom.	कर्न् <i>karun</i> .	कर्न् <i>karan</i> .
Acc.	कर्न् <i>karanas</i> .	कर्न् <i>karanan</i> .
Ag.	कर्न् <i>karanan</i> .	कर्न् <i>karanaṇ</i> .
Obl. ¹	कर्न् <i>karan</i> .	कर्न् <i>karanaṇ</i> .
Nom.	कर्न् <i>karṇ</i> or कर्न् <i>karun</i> .	कर्न् <i>karṇ</i> .
Acc.	(not used).	(not used).
Ag.	कर्न् <i>karṇ</i> .	(not used).
Obl. ¹	कर्न् <i>karani</i> .	(not used).

If the root ends in *ṛ* i, the first and third forms are not used (ix. i. 21, 24). We only have forms like,—

	NOM. MASC.	ACC. SING.
कि <i>khi</i> , eat.	कर्न् <i>khyṇ</i> .	कर्न् <i>khyanas</i> .
दि <i>hi</i> , buy.	कर्न् <i>hyṇ</i> .	कर्न् <i>hyanas</i> .
चि <i>ci</i> , drink.	कर्न् <i>cyṇ</i> .	कर्न् <i>cyanas</i> .

Exceptions, as usual, are,—

नि <i>ni</i> , take.	कर्न् or कर्न् <i>nyun</i> .	कर्न् <i>ninas</i> .
दि <i>di</i> , give.	कर्न् or कर्न् <i>dyn</i> .	कर्न् <i>dinas</i> .
यि <i>yi</i> , come.	कर्न् or कर्न् <i>yyun</i> .	कर्न् <i>yinas</i> .

This is used,—

- (a) As an adjective.
- (b) As an abstract verbal noun.

(a) As an adjective, it is equivalent to the Sanskrit participle in कर्न् *aniyaṭ*. Thus, कर्न् *karun* or कर्न् *karṇ*, means 'it is to be

¹ The oblique form is that form which the agent case assumes before post-positions.

made' (masc.). Its feminine is *करं* *karpñ*. Examples of its use are,—

इय पाठ कुय परं *yih pāṭh* (masc.) *chuh parun* (or *parñ*), this lesson is to be read.

इय पुवि अय परं *yih pūth* (fem.) *chēh parñ* this book is to be read.

This adjective is used in a peculiar idiom with the verb *गह* *gaṭh*, go, be proper (Cf. French *ça ira*). The past of this verb, in this sense is *गह* *gaṭh*, not *गो* *gauv*. It is only used in the future and past tenses, not in the present. Examples of the idiom are (ix. i. 42).

अय गहय मारं *ay gaṭhay māṛan* (or *māṛun*) you deserve a beating, literally you will go with propriety to be beaten.

अय अहि इय मारं *ay ahi iy māṛan*, you ought to beat him, literally, he will go to be beaten by you.

अय अहि च जनाव मारं *ay ahi ch janāv māṛan*, you should beat that woman, literally, that woman will go to be beaten (fem.) by you.

अय मंइ इय मयिइ मारं *ay maṇḍ iy mayiḍ māṛan*, you should have beaten that boy, lit., that boy went to be beaten by you.

अय मंइ च जनाव मारं *ay maṇḍ ch janāv māṛan*, you should have beaten that woman.

The same form is used with the verb *लग* *lag*, be proper, in much the same sense. This is only used in the Future and Past Conditional tenses (ix. i. 43). Thus,—

तंइ अहि अ मंइ *ṭanḍ ahi a maṇḍ* *ṭaṭṭ lag* *ṭaṭṭ gaṭhṭan*, you should go there. Here the participle is impersonal, and the phrase is literally, the going there by you will be proper. If the object is feminine, the participle must be feminine. Thus,—

अ अहि मारं च जनाव *ay ahi māṛan ch janāv* *ṭaṭṭ lag* *māṛan* *ṭaṭṭ gaṭhṭan*, you should beat that woman, literally, that woman will be proper to be beaten by you.

So, also in the Past Conditional *तंइ अहि अ मंइ* *ṭanḍ ahi a maṇḍ* *ṭaṭṭ lag* *ṭaṭṭ gaṭhṭun* one (I, you, &c.) should have gone there.

The root *पस* *pas*, be proper, is used in exactly the same way (ix. i. 44). Thus, *अ पसिइ इय मारं* *ay pasiḍ iy māṛan* you should have beaten him. Lit. He would have been proper to be beaten by you.

Instead of the agent case, the genitive can be used, in all these idioms (ix. i. 45). Thus we may say,—

बोन् मरि दुब् मारन् *cyōn** (instead of *tsē*) *gaṭahi suh māraṇ**.

बोन् मरि च ज्ञान मारन् *cyān* (fem.) *gaṭahi s sanān māraṇ*.*

So also in the plural,—

बोनि मरन् तिब् मारन् *cyān** *gaṭahan tim māraṇ**, you should beat them.

बोन् मरन् तिम मारन् *cyān** *gaṭahan tim māraṇ**, you should beat them (fem.).

Pronominal suffixes can also be added to the main verb (not to the participle) (ix. i. 46). The formation of these suffixes will be dealt with in the chapter on verbs.

बहुब् कबन् *gaṭahu-s karun**, it should have been done to him.

बहुब् करन् *gaṭahu-y karān**, it should have been done for thee.

लग्यब् कबन् *lagy-as karun*, it should be done for him.

पज्याब् कबन् *pasy-am karun*, it should be done for me.

(b) As a substantive, the form is used as a masculine Abstract Verbal Noun, or Infinitive (ix. ii. 2, 3 and ff). Thus,—

कर *kar*, make.

कबन् *karun*, करन् *karān**, or कबन् *karun**, the act of making, to make.

The accusative singular is used with the post-position कित् or क्युत् *kyut** (ix. i. 17) to form a dative. E.g., परनब् कित् *paranas kynt**, for reading. Thus,—

परनब् कित् प्रङ्ग *paranas kynt prang*, a couch for reading. कित् *kyut** is an adjective.

We thus have,—

परनब् कित् प्रङ्ग *paranas kynt prang*, a couch (masc. sg.) for reading.

परनब् कित् गर *paranas kit gar**, houses (masc. pl.) for reading.

परनब् कित् चुक *paranas kit cūk**, a chair (fem. sg.) for reading.

परनब् कित् चोक् *paranas kit cōk**, chairs for reading.

In all the above it will be seen that the essential meaning of the verb is active. A couch for reading means a couch for reading something,—e.g., a book,—and the verb is not changed whatever the gender of the object may be. Thus पूथि *pūthi*, a book, is feminine, but we still say

एय् पूथि (or एय् पोथ) परनय् किन् प्र यिह *pūthi* (or *yith pōthē*)
paranas kyut^a pragg, a couch for reading this book.

We may also use the dative of other verbal nouns in the same way. Thus, जेटनय् किन् *jetanas kyut^a* or (No. 30d.) जेटय् किन् *jetas* (masc.) *kyut^a*, for grinding to powder; गरजनय् किन् *grajanas kyut^a* or (No. 31g.) गरि किन् *grasi* (fem.) *kyut^a*, for roaring.

But if the verb is used passively then it agrees with the subject in gender, and the form is no longer substantival but adjectival. Thus, 'a book for reading' means 'a book for being read,' and we must say,—

परन किन् पूथि *paran^a kith^a pūthi*.

On the other hand we say परनय् किन् चूथि *paranas kith^a cūthi*, because the phrase means a chair for reading, and not a chair for being read.

Note that when the verb is used passively, it is in the form of the nominative feminine, not in the accusative, although preceding किन् *kith^a*.

We may also use the nominative masculine before किन् *kyut^a* (ix. i. 22, 23) when the verb is used passively. Thus परन् (or परन् or परन्) किन् वलुन् *parun^a* (or *parun* or *paran^a*) *kyut^a pōstukh* (masc. sg.), a book for reading. We thus get the following adjectival forms when the verb is used passively,—

Masc. Sg. परन् किन् वलुन् *paran^a kyut^a pōstukh*, a book for reading.

(We cannot say परन् किन् प्र *paran^a kyut^a pragg*, a couch for reading).

Masc. Pl. रन्नि किनि वाय् *ran^anⁱ kith^a hākh*, vegetables for cooking.

Fem. Sg. परन् किन् पूथि *paran^a kith^a pūthi*, a book for reading.

Fem. Pl. करण किण काम *karaṇḥ kiṭṭh° kāmḥ*, businesses (fem. pl.) to be done.

These are all capable of declension. Thus,—(acc.) परान् किति च *paranas kitis pōstakas chuḥ thawān*, he places a book for reading.

The oblique base of the form in चन् *an°* is used to indicate a purpose (ix. i. 18). I note that in poetry the form ends in अने *anḥ*, not in अनि *ani*. Thus,—

परनि (or poetical परने) गङ्गाम् च *parani (or poetical parane) gaṅgām chuḥ*, he goes to read. रानि गो *ranani gauv*, he went to cook.

When the word समख *samakh*, meet, is used in this form, it means to pay a visit of condolence. Thus, समखनि गो *samakhani gauv*, he went to pay a visit of condolence. Otherwise the ordinary dative of the verbal noun in चन् *un* is used. Thus, समखन पु *samakhana putahy rūḥ*, he stopped to meet him (ix. i. 19).

This verbal form is used to form Inceptive and Desiderative compounds. Thus,—

Inceptive compounds, are made with the infinitive in चन् *an°* or चन् *un°*, and the verb लि *hi*, take (viii. i. 57). Thus, सु सु च लेखन् *suh chuḥ khāth lēkhun° hyawān*, he begins to write a letter; करन् *karun hyawān chuḥ*, he begins to do. If the object is feminine, the feminine infinitive is used. Thus, सु सु ज्ञान मारन् *suh chuḥ zandān° māraṇ hyawān*, he begins to beat the woman. These forms are however, almost always used in the past tense. Thus, करन् *karun hyatun*, he began to read, (and is doing it now). ननि सु च लेखन् *namḥ chuḥ khāth lēkhun° hyat°mat°*, he has begun to write the letter. Literally, by him the letter to-be-written has been taken. So ननि च ज्ञान मारन् *namḥ chhāth zandān° māraṇ hōṭa°mat°*, he has begun to beat the woman (ix. i. 41).

Another way of forming inceptive compounds is to use the oblique form of the infinitive with the verb लग *lag* already mentioned. Thus,—

सु करनि चन् *suh karani lag°*, he began to do.

उद् च्छु च्छु लेखनि *suh lag° khāth lēkhani*, he began to write the letter.

उद् च्छु जनाव मारनि *suh lag° sandn° māraṇi*, he began to beat the woman. It will be observed that this form of the verbal noun does not change for gender.

Similarly, **Desiderative compounds** are made with the verb *रद् यिह*, wish. Thus,—

उद् च्छु च्छु लेखन् रद् च्छु *suh chuḥ khāth lēkhun° yihān*, he wishes to write the letter.

उद् च्छु जनाव मारन् रद् च्छु *suh chuḥ sandn° māraṇ yihān*, he wishes to beat the woman.

रदि रद् जनाव मारन् *ṛam° yihā° sandn° māraṇ*, he wished to beat the woman.

In the formation of this abstract noun the following irregularities appear (ix. ii. 4). Only one form of the infinitive is given, but the others follow the same rule,—

तल् *tal*, fry.

तलुन् *talun* or तलुय् *talayun*.

बस् *bas*, fry, serve.

बसुन् *basun* or बसुय् *basayun*.

Some verbs only use their Abstract Noun in the Feminine, and, moreover, are then sometimes irregular in their formation (ix. ii. 24 and ff.). They are the following :—

ABSTRACT NOUNS.

ज़र *ṣar*, be inwardly wrathful ज़रिन् *ṣariṇ*, inward wrath. (impersonally).

ज़ुव *ṣuv*, quarrel (impersonally). ज़ुविन् *ṣuviṇ*.

[These two, when used with other verbs, take the regular feminines in phrases like,—

जविन् ज़रुन् *avis ḥṣṣan ṣaraṇ*, he began to be angry. Literally, being angry began to him].

मोरव *mōrav*, bear (of pain, impersonally). मोरवुन् *mōravun*.

मर्त *marṭ*, be impatient (used impersonally). मर्तुन् *marṭun*.

19. वञ् अन्.

20. वञ् ईन्.

21. वञ् अन्.

These are all Feminine forms of the masculine verbal adjectives, and of the masculine abstract nouns or infinitives, in वञ् *un*, वञ् अन्, or वञ् ईन् (Nos. 16–18). No. 19 is the regular feminine of all three, and is discussed under the head of those suffixes.

It is also specially used to form a feminine abstract noun in the case of the following verb.

वेव् वञ्, know by a sign, वेव्वञ् *vēṇavāñ* the giving of a sign (ix. ii. 43).

In the case of the following verbs it is only used in the fem. pl. (वञ् अन्) (ix. ii. 42),—

वञ् *kaḍ*, bring out.वञ् *kadañ*, blaming.पाव् *pāṣer*, blame.पाव्वञ् *pāṣerañ*, blaming.वुव् *ṣruk*, weep.वुव्वञ् *ṣrukañ*, weeping.

A few verbs (mostly connected with female ideas, and mostly used impersonally) have no masculine forms, and are also discussed under the head of Nos. 16–18.

They have only feminine abstract nouns or infinitives in वञ् ईन्, or वञ् अन्. For easy reference, I repeat them here.

The two following form their abstract or infinitives in वञ् ईन्, and in no other way (ix. ii. 24). That is to say they have no infinitive in वञ् *un*.

वञ् *ṭar*, be inwardly wrathful, whether referring to a man or a woman, always used impersonally, and always in the feminine. Thus, तव् तव् *taṣ ṭar* (fem.), of him or her inward wrath was felt, i.e., he or she was inwardly angry. Abstract noun or infinitive तव्वञ् *ṭariñ*, not तव्वञ् *ṭarun* or तव्वञ् *ṭarañ*, inward wrath. तव्वञ् *ṭarun*, does occur, but it is the abstract noun or infinitive of another verb, वञ् *ṭar*, increase.

Other examples of the use of this curious verb is तव् तव्वञ् *taṣ ṭarūn chhēh* (fem.) he or she is inwardly angry. तव् तव्वञ् *taṣ ṭari*, he or she will be angry.

बुब *tsuv*, (ix. ii. 24) quarrel, also used impersonally, and in the feminine. Abstract noun or infinitive बुबिच् *tsuviñ*, quarrelling.

Examples of use,—

Present tense, सुह् सुह् बुबाच् *suh chhuh tsuodñ*, he is quarrelling.

Future tense, सुह् बुबि *suh tsuvi*, he will quarrel.

Past tense, only used in the feminine,—

तमि बुब *tam' tsuv'*, by him quarrelling was done.

तमि बुब *tami tsuv'*, by her quarrelling was done.

Note, that in the Past, it is always used impersonally, and in the feminine gender though it may refer to males.

We thus see that जर *tsar* is always construed with the genitive (तस् *tas*), but बुब *tsuv*, in the Present and Future as an ordinary Intransitive Verb, and in the Past as an Impersonal Verb.

The two following verbs, form their abstract nouns or infinitives in च्च् *ñ*, and in no other way.

मोरब *mōrav*, (viii. iii. 25) bear pain, used impersonally and in the feminine in the past tenses only. Abstract noun or infinitive मोरबच् *mōravñ*.

Examples of the use of this verb,—

Present tense, सुह् सुह् मोरबाच् *suh chuh mōravdñ*, he is bearing pain.

Future tense, सुह् मोरबि *suh mōravi*, he will bear pain.

Past tense, तमि मोरबच् *tam' mōravñ* (fem. impersonal) (pain) was borne by him, he bore pain.

मर्ति *marti* (ix. ii. 25), be impatient. Abstract noun, or infinitive, मर्तिच् *martiñ*.

Examples of use,—

Present tense, तस् तस् मर्तिच् *tas chhñ* (fem.) *martidñ*, of that man, or of that woman, there is impatience.

Future tense, तस् मर्ति *tas marti*, of that man, or of that woman, there will be impatience.

Past tense, तस् मर्ति *tas marti'*, of that man, or of that woman, there was impatience.

It is thus construed exactly like जर *tsar*.

The following verbs optionally form feminine abstract nouns or infinitives in क्ख् *kh^s*, in addition to the ordinary masculine one in क्ख् *an* (ix. ii. 26).

क्ख् *kh^s*, pluck the hair. In the case of this verb, क्ख् *kh^san* (masc.) is used when men are referred to, and क्ख् *kh^sin* (fem.) when women are referred to (*sensu obsceno*).

क्ख् *ph^s*, forget; क्ख् *ph^s*, be inwardly angry; क्ख् *ph^s*, be inwardly angry. In the last two the fem. abstract noun is used of the wrath of females.

क्ख् *was^s*, moisten; क्ख् *wu^s*, be burnt.

The following verbs optionally form the feminine abstract noun in क्ख् *in*, in addition to the ordinary masculine one in क्ख् *an* (ix. ii. 27-32).

क्ख् *s^r*, feel (see No. 26); क्ख् *kh^t*, dig from below; क्ख् *tu^s*, close (of a flower); क्ख् *du^s*, sweep; क्ख् *ḍa^s*, pass over; क्ख् *tru^k* (see No. 30a), bite in pieces; क्ख् *th^s*, praise; क्ख् *na^s*, dance; क्ख् *na^s*, tremble; क्ख् *na^m*, bend; क्ख् *wu^s*, appear (as water from a spring); क्ख् *wu^s*, twist; क्ख् *wu^s*, burn inside; क्ख् *li^v*, smear (makes क्खिन् *li^vin*, or क्खिन् *li^pin*); क्ख् *ly^{a^v}*, lick; क्ख् *ka^r*, do (क्खिन् *ka^rin*, however, only means a mason's trowel); क्ख् *wa^s*, twist (क्खिन् *wa^sin* means a collection); क्ख् *ph^{a^r}*, steal (क्खिन् *ph^{a^rin}* means a female thief). Thus, क्खिन् *s^rin*, feeling.

If the secondary suffix क्ख् *al* (sec. suf. No. 6) is ever used with any abstract verbal noun, it cannot be used with the masculine form, but only with the feminine form in क्ख् *in* (ix. ii. 27). This क्ख् *al* is only used with a few verbs. Thus, क्खिन् *th^sin^{al}*, a praiser; क्खिन् *na^sin^{al}*, a trembler, and so on.

22. क्ख् *an*, (masculine). Used to form masculine abstract nouns in the case of three verbs (ix. ii. 41). Thus,—

क्खि *ci*, drink.

क्ख् *cy^{aⁿ}* (masc.) drinking.

क्खि *khⁱ*, eat.

क्ख् *kh^{y^{aⁿ}}* (masc.) drinking.

क्खि *hi*, place.

क्ख् *hy^{aⁿ}* (masc.) placing.

20. क्ख् *in* (fem.). Used to form feminine abstract nouns in the case of the following verbs (ix. ii. 35; 37) क्ख् *ka^{p^{a^f}}*, cut; क्ख् *d^{aⁿ}*,

shake ont dust; नहव *nahāv*, obliterate; पिल *pil*, arrive; फिर *phir*, turn over (pages); माज़ *māz*, be intent upon; मिलव *milav*, unite; मुज़र *muṣār*, open; मूर *mūr*, shell (pease, &c.); लय *lyav*, lick; वुड *wuḥ*, twist; वुड *wuḥ*, be not extinguished; ढर *ḍar*, mix; खण्डर *khāṇḍar*, divide; छर *ṣhar*, make small; सिर *siḥar*, make long; रर *ṛar*, have insufficient means of livelihood; पिर *piḥar*, blame and instruct; फुड *phuḥar*, break; गर *gar*, make great; बर *baḍar*, divide; मर *mar*, make thick; ववर *vvavar*, shave metal.

Thus, कपडव *kapaṭav* (fem.) cutting.

The verb गिलव *gilav*, whirl about, forms गिल *gilan*, which means 'an attempt' (ix. ii. 36).

The verb नव *nav*, be new, forms नवर *nḍavar*, raking up an old story against a person (ix. ii. 38).

The verb लर *lār*, touch, forms लर *lāran*, which means 'trembling' (ix. ii. 40).

Some people use this form with the roots तर *tar*, dilute; तर *tar*, make hot; सर *syar*, make straight (ix. ii. 39).

24. रव *rab*. This is optionally used in the case of the root मव *maḥ*, to form a masculine verbal abstract noun (ix. ii. 5). Thus, मव *maṣrab*, forgetting.

25. व, this is optionally used to form masculine verbal abstract nouns from the three following roots (ix. ii. 6).

दर *dḍar*, rot.

दर *dḍar*, rotting.

सर *sḍar*, wither.

सर *sḍar*, withering.

सर *sḍar*, decay.

सर *sḍar*, decaying.

26. च is used optionally to form feminine verbal abstract nouns in the case of the following verbs (viii. ii. 62, 63, 68, 72, 79).

नच *tach*, pare, नच *tach*, scratching (also नच *tach*); रच *rach*, protect, रच *rach*, protection; खच *khach*, search, खच *khach*, searching; खच *khach*, search (with a nasal), makes either खच *khach*, or खच *khach*; चच *chān*, sift, चच *chān*; दोन *dōn*, card cotton, दून *dūn*; चार

thār, be quick, *थार् thār*^s; *बार् bār*, be quick, *बार् bār*^s; *आर ār*, feel, *आर ār*^s (*vide* p. 210); *हार् hār*, be cold, *हार् hār*^s.

27. *अ a* (maso.); used optionally to form masculine verbal abstract nouns in the case of the following verbs (ix. ii. 7).

छम्ब chōmb, husk; *खस xs*, cough; *बगार bagār*, fry in oil; *बैह bēh*, sit; *लम् lam*, pull; *लोस् lōs*, be weary; *वुन wun*, be unlucky.

Thus, *छम्ब chōmb*^s, the act of husking, and so on.

28. *अ a* (fem.) used optionally to form a feminine abstract verbal noun in the case of the verb *वुन wuñg*, to howl like a dog, in a special meaning (ix. ii. 57).

Thus, *वुन wuñg*^s, lying awake at night on account of some care.

वुन wuñg, means a dog's howl.

29. *आव āv*. Used optionally in the case of the verb *लद् lad*, send, build, elevate, push, when it means 'build,' to form a masculine abstract noun. *लद् आव lādāv*, also means, the wages of building (ix. ii. 8).

30. ——— (maso.). Several verbs optionally drop all suffizes to form abstract nouns. In such cases roots ending in hard consonants aspirate them in the nominative singular and plural. These roots are classed according to their final letters. In the case of causal roots ending in *अव av*, the *अव av* is dropped.

(a) *क k*, certain verbs in *क k* and *कव kav*, make optional verbal abstract nouns by changing the *क k* or *कव kav* to *क् kh* (ix. ii. 9). These verbs are,—

छक्क chōkav, wash.

छक्क tshōk, become speechless.

ठक् tak, bite in two with a noise.

ठुक् tuk, bore like a rat.

ढक् ṭōkav, cause to disappear.

ढुक् thuk, bury.

वुक् truk, cut to pieces, eat (*vide* p. 210).

वक् thak, be weary.

पाक्क pākav, cook.

फुक् phuk, blow up fire.

बक् brak, clench with the teeth.

Thus, *चूच chōkh*, the act of washing. *चूच tshōkh*, speechlessness and so on. The root *चू phuk* becomes *चू phōkh*, when it means 'to puff.' Otherwise it is simply *चू phukh*, the blowing of a fire.

(b) ण g. This case is exactly similar to the preceding one. It occurs in the case of three verbs (ix. ii. 10). Thus,—

OPTIONAL FORM OF ABSTRACT NOUN.

हणव *dhgav*, husk.

हण *dhg*, husking.

रण *ragg*, paint.

रण *ragg*, painting.

सणव *sagav*, water plants.

सण *sag*, watering.

(c) ञ tš (ix. ii. 11). It occurs only in the case of the verb,—

वीच *wāch*, cheat; abstract noun *वीच wāchh*, cheating.

(d) ढ f (ix. ii. 12).

ढेढ *tshēf*, powder; चूढ *lūf*, rob; वाढ *wāf*, join. These can form abstract nouns in ढ f. Thus, *ढेढ tshēfh*, pounding to powder.

(e) ढ d (ix. ii. 13).

गण *ganḍ*, tie; optional abstract noun, गण *ganḍ*, tying.

(f) ण n (ix. ii. 14).

खण *khan*, dig; खण *tshēn*, cut; optional abstract nouns, खण *khan*, digging, खण *tshēn*, cutting.

(g) प p. The following verbs optionally make their abstract nouns in प ph (ix. ii. 15).

काँच *kāmp*, tremble; कप *kṛp*, cut with scissors; चाव *tshāp*, chew (Cf. No. 31n.); सप *sap*, mutter prayers; डप *ṣap*, kick of a horse, &c.

Thus, काँच *kāmph*, trembling, and so on.

(h) म m (ix. ii. 16).

ब्रम *bram*, be in error; abstract noun, optionally, ब्रम *bram*.

(i) र r (ix. ii. 17).

चार *cār*, tie tightly.

चीर *cīr*, wring out.

सार *tār*, cross over (active).

फुकार *phukār*, speak in anger, bubble up (of steam).

ਘਾਰ *phyār*, strain (liquid).

ਮਾਰ *mār*, beat.

ਸਰ *sār*, remember.

Thus, optional abstract noun, ਘਾਟ *ōr*, tying tightly.

(j) ਭ ਲ (ix. ii. 18).

ਭਲ *ḥāl*, force inside (active).

ਭਲ *ḥāl*, cheat.

ਭਲ *sāl*, scrape.

ਭਲ *ṭāl*, weigh.

ਭਲ *ḍāl*, split (active).

ਭਲ *māl*, meet.

Thus, optional abstract noun, ਭਲ *ḥāl*, forcing inside.

(k) ਭ ਵ (ix. ii. 19).

ਭਵ *zuv*, live.

ਭਵ *ḍuv*, sweep.

ਭਵ *tār*, heat.

ਭਵ *wōḥav*, curse.

These optionally form their abstract nouns in ਭ ਵ. Thus, ਭਵ *zuv*, life; ਭਵ *wōḥar*, cursing.

(l) ਭ ਸ (ix. ii. 20).

ਰਸ *ras*, be juicy.

ਰਸ *hāsav*, incite.

Thus, ਰਸ *ras*, juiciness; ਰਸ *hās*, inciting.

(m) ਭ ਹ (ix. ii. 21, 22).

ਗਹ *gāh*, grind.

ਭਹ *ḥāh*, suck.

ਗਹ *gāh*, grinding; ਭਹ *ḥāh*, sucking. The former also makes ਗਸ *gas*, grinding.

31. — (fem.). Several verbs optionally drop all suffixes to form feminine abstract nouns. In such cases, roots ending in hard consonants aspirate them in the nominative singular. These roots are classed according to their final letters.

In the case of causal roots ending in चव *av*, the चव *av*, is dropped.
The following are the verbs :—

(a) च *k* (ix. ii. 56).

चक *chak*, scatter.

चिक *chik*, sprinkle.

चमक *camak*, shine.

दक *ṛk*, run.

फुंक *phūk*, smell.

दक *ṣk*, doubt.

Thus, चक् *chāk*, (fem.) a scattering, a sowing of seed ; दक् *ṣk* (fem.), doubting.

(b) च *kh* (ix. ii. 75).

There is only one, and it is irregular. लेक् *lēkh*, write, makes लेप् *lēph*, a writing (nom. pl. लेप् *lēph^a*).

(c) न *g* (ix. ii. 57).

ज्ञान *śāg*, be watchful.

डान *ṣāg*, emit a loud cry.

दग *dag*, beat.

मग *maḡg*, ask.

लग *lag*, be with.

लान *lāg*, imitate.

वुन *wuḡg*, bark (of a dog).

सुन *ṣuḡg*, sleep.

Thus, ज्ञान् *śāg*, watchfulness. वुन् *wuḡg*, is, specially, a dog's howl. सुन् *wuḡg^a*, means the lying awake at night owing to some care.

(d) च *ch* (ix. ii. 61).

तच *taçh*, pare.

मन्दच *mandach*, be ashamed.

Thus, तच् *tāch*, scratching. The first may also form तच् *tāch^a* (62).

(e) च *ṣ* (ix. ii. 58).

पच *paṣ*, trust with a loan.

रोच *rōṣ*, be preferred.

चोच *ṣōṣ*, be pure.

Thus, पद् *pāṭh*, trust (of all kinds), रौद् *rōṭh*, preference.

(f) ँ *ṭh* (ix. ii. 59).

यद् *yīṭh*, wish.

प्रिद् *prīṭh*, ask.

Thus, यद् *yīṭh*, wishing. We say प्रिद्गर् *prīṭh-gār* कर् *kar*-
n-as, asking, &c., was done by him for him.

(g) ञ् *z* (ix. ii. 64).

ग्रस् *graz*, roar.

Thus, ग्रस् *graz*, a roaring; ग्रस् किन् *grasi kyut*, for roaring (ix. i. 17).

(h) ङ् *t* (ix. ii. 65).

त्सद् *tsāṭ*, break wind with noise.

हद् *hāṭ*, winnow.

पुद् *phuṭ*, be broken.

Thus, हद् *hāṭh*, winnowing.

(i) ढ् *ṭh* (ix. ii. 66).

यद् *tyāṭh*, be bitter. The abstract noun, यद् *tyāṭh*, means necessity, necessariness.

Thus, तमाङ्क *tamāṅk* यद् *tyāṭh*, the want of tobacco.

(j) ढ् *ṭ* (ix. ii. 67, 68).

मिद् *māṭ*, mix.

ह्रिद् *hriṭ*, search.

The latter makes ह्रिद् *hriṭ*, or ह्रिद् *hriṭṭ*. [The verb ह्रिद् *hriṭ*, search, without the nasal, always makes ह्रिद् *hriṭṭ*].

(k) ण् *t* (ix. ii. 69).

न्यत् *nyat*, shear.

लत् *latav*, kick.

Thus, न्यत् *nyāṭh*, a shearing; लत् *lāṭh*, a kick.

(l) द् *d* (ix. ii. 70).

पद् *pad*, break wind.

प्यद् *pyad*, be cognisant of.

पण्द् *pōnd*, sneeze.

Thus, पण्द् *pōnd*, a sneeze.

(m) म n (ix. ii. 71).

बामन *aman*, change for the bad.

ज्ञान *an*, know.

Thus, बामन *aman*, a change for bad.

(n) न p (ix. ii. 73).

घाव *ap*, gnaw.

Thus, घाव *ap*, a gnawing (Of. No. 30g.).

(o) उ ph (ix. ii. 74).

बुध *uph*, fly.

Thus, बुध *uph* a flying.

(p) व b (ix. ii. 76).

रंभ *ramb*, be beautiful.

रूब *rub*, be beautiful.

Thus, रंभ *ramb*, beauty.

(q) य y (ix. ii. 77).

प्रय *pray*, be pleased with.

Thus, प्रय *pray*, love.

(r) र r (ix. ii. 78).

आवर *dwar*, cover.

उपर *akar*, depend upon.

ठेर *ter*, be cold.

थीवर *thithar*, be quick.

दोर *dor*, run.

मर *mar*, husk.

लार *lar*, touch.

सखर *sakhar*, set forth.

लार *lar*, means absconding. The verb दुंखर *dunkhar*, separate, forms दुन्ख *dunkh*, separating (ix. ii. 60). The verb, बहर *bahar*, bury makes बह *bah* (ix. ii. 67).

(s) ल l (ix. ii. 80).

गलित *gāgal*,
गलित *grāgal*, } be disturbed in one's work.

डाल *ḍāl*, go away with indifference.

तंबल *tambal*, change one's mind.

मोकल *mōkal*, be released.

अलल *wālal*, adorn.

अलल *ṣahal*, be cold.

Thus मोकल *mōkal*, release.

(t) व w, (ix. ii. 81).

दव *dav*, run.

Thus, दव *dav*, running.

32. दव *iṣ* (ix. ii. 33). This is used optionally to form feminine abstract nouns or infinitives, in the case of the following verbs.

अव *ḥōk*, be angry; तव *tap*, become hot; लव *lagg*, be lame.

Thus, अव *ḥōkip*, anger.

The ✓ मिलव *milav*, unite, irregularly forms मिलमि *milamiṣ* (ix. ii. 34).

33. अक *ak* (nom. sg. अक *akh*) (fem.), used to form a feminine abstract noun in the case of the verb पोट *pōṭh*, be fat; e.g., पोटक *pōṭhakh*, fatness (ix. ii. 45).

34. अत *at* (nom. sg. अत *ath*) (fem.), used to form feminine abstract nouns in the case of the following verbs (ix. ii. 44).

अर्ज *arz*, earn; आव *bāv*, declare one's intentions; अपस *wōpas*, become; अप *ṣrap*, decay; अर *syad*, succeed; गर *gar*, make; वट *waf*, twist; अलल *ṣahal*, be cold; अल *hyak*, be able.

Thus, अर्ज *arzat*; nom. sg. अर्ज *arzath*, earning.

35. अय *ay* (fem.), used to form feminine abstract nouns in the case of the following verbs (ix. ii. 46).

वखन *wakhan*, tell; खार *kḥār*, ascend; खान *xāg*, be watchful; वाट *wāṭ*, take down; नख *naṭṭ*, dance; खक *kōkh*, be dry; अमान *āman*, change for the bad.

Thus, वखनच् *wakhanay*, telling. The verb मंज् *mayg*, ask, forms-मंजिच् *māgay*, asking (ix. ii. 47).

The verb बाँच् *bāg+r*, divide, forms बाजच् *bāgay*, division, or बाजवच् *bājanay* (ix. ii. 48, 54).

The verb जेज् *zēn*, conquer, forms जिज् *siy*, victory (ix. ii. 49).

From the verb जाव् *śuv*, sleep, comes the derivative, उदजावच् *udasāway*, waking, lying awake (ix. ii. 50).

The simple word जावच् *śuvay*, means 'happiness' (ix. ii. 51).

From the verb जामन् *aman*, change for the worse, already mentioned, we also have जामवच् *hāmanay*, a false charge (ix. ii. 52).

From the verb जाज् *lāg*, cultivate, we have जाजवच् *lājanay*, cultivation (ix. ii. 53).

From the verb जाद् *śād*, accomplish, we have जाद्दवच् *śādanay*, a chief cause (ix. ii. 55).

36. ववच् *awañ* (fem.) (with unmodified vowel). This is added to a verb to signify wages (ix. ii. 82, 83, 84). Thus,—

करवच् *karawañ*, (fem.), the wages of doing; परवच् *parawañ*, the wages of reading; जोववच् *lōnawañ*, the wages of reaping; रोजवच् *rōzawañ*, the wages of remaining.

If the root ends in a vowel the suffix is ववच् *wawañ*. Thus,—

(दि *di*) दिववच् *diwawañ*, the wages of giving; निववच् *niwawañ*, the wages of taking; खववच् *khyawawañ*, the wages of eating; चववच् *cyawawañ*, the wages of drinking.

37. कञ्जच् *anlār*, used to signify fitness (ix. ii. 91). Thus,—

करञ्जच् *karanlār*, fit to be done.

जंडञ्जच् *ganḍanlār*, fit to be bound.

If the verb ends in a vowel, the suffix becomes कञ्जच् *anahār*. Thus,—

खञ्जच् *khyanahār*, fit to be eaten.

चञ्जच् *cyanahār*, fit to be drunk.

जञ्जच् *hyanahār*, fit to be placed.

But as usual,—

निवहाद् *ninahār*, fit to be taken ;

दिनहाद् *dinahār*, fit to be given ;

यिनहाद् *yinahār*, fit to come.

The verb लग *lag* makes लगहाद् *lagahār*, which simply means
'worthy.'



On Secondary Suffixes in Kāṣmīri.—By G. A. GRIERSON, C.I.E.

[Read August, 1898.]

The following account of Secondary Suffixes in Kāṣmīri is based on the fourth part of Īvara-kaula's *Kaṣmīra-paddamṛta*. Some of the so-called suffixes are evidently merely nouns in composition, but I have thought it best to retain them.

The following suffixes express Relationship.

1. पुन् *pūt* (iv. 1).¹ This Suffix (the Skr. पौत्रः *pōtaḥ*) added to a noun in the form of the instrumental singular case (the व् of the first declension being dropped), signifies son, e.g.,—

दर *dar*, (instr. दरम् *darām*) a certain caste, दर-पुन् *dar-pūt*, the son of a man of that caste.

कोल् *kaul*, a certain caste, कोल्-पुन् *kaul-pūt*, the son of a man of that caste.

त्युक् *tyuk* (instr. तिक् *tik*), a certain caste, तिक्-पुन् *tik-pūt*, the son of a man of that caste.

काव् *kāv*, a crow, काव्-पुन् *kāv-pūt*, a young crow.

काफ् *kaf*, a ram, काफ्-पुन् *kaf-pūt*, a young ram.

Apparently irregular are,—

म्यी-पुन् *myī-pūt*, a young ram; ककार-पुन् *kōkar-pūt* a chicken;

कोलर-पुन् *kōlar-pūt* a young pigeon; and पचिक्-पुन् *pachik-pūt*, a young bird.

This Suffix can only be used with generic terms, such as the above. It cannot be used with proper names (iv. 2).

NOTE.—The word चोर-पुन् *chōr-pūt*, either means the son of a thief (चोर *chōr*), or may be applied to children as a term of endearment (iv. 3).

¹ References here and elsewhere to the *Kaṣmīra-paddamṛta*.

When the Suffix is added to the word मिङ्ग *miṅg*, a kiss, मिङ्ग-पुत् *miṅg-pūt*, or मङ्ग-पुत् *mōṅg-pūt*, means simply a kiss (iv. 4).

2. कङ् *kāṭh*. This word also means son, but is rarely used, except in abuse, or anger (iv. 5), e.g.,—

चोर-कङ् *čūr-kāṭh*, son of a thief.

मान-कङ् *gān-kāṭh*, son of a pimp.

धोत-कङ् *pōg-kāṭh*, son of destruction.

वाङ्ग-कङ् *wāṅg-kāṭh*, son of a cook.

रास-कङ् *rās-kāṭh*, son of adultery.

ब-कङ् *kō-kāṭh*, (कुपुत्र) a bad son.

We also, however, find स-कङ् *sō-kāṭh*, a good son (सुपुत्रः) and सङ्क-कङ् *sōkh-kāṭh*, a son of happiness (सुखपुत्रः).

3. कङ् *kāṭ*. This Suffix, on the contrary is used as a term of praise, with words signifying castes or professions (iv. 6), e.g.,—

ब्रह्म-कङ् *brah-kāṭ*, a real son of a brāhman (i.e., a good brāhman).

So दार-कङ् *dar-kāṭ*, चौक-कङ् *kaul-kāṭ*.

चान-कङ् *chān-kāṭ*, a real son of a carpenter, a good carpenter.

Apparently irregular in not having a final * for the first member, are words like,—

सुवर्-कङ् *sōn-r-kāṭ*, a real son of a gold-smith, a good gold-smith.

मन्-कङ् *man-r-kāṭ*, a real son of a shell-worker, a good shell-worker, cf. No. 38.

We find also (from मूङ् *mūṅ*, a buffalo, ante, p. 63), मैङ्-कङ् *maṭ-kāṭ*, a buffalo-calf.

4. तुङ् *tur*, fem. त्रङ् *tr*. This Suffix is associated with the relationship of first-cousin (iv. 8, 9, 10). Thus,—

पथतुङ् *pōphatur* *bōy*, the son of a paternal aunt (lit., brother by a paternal aunt).

मासतुङ् *māsatur* *bōy*, the son of a maternal aunt.

मानतुङ् *māmatur* *bōy*, the son of a maternal uncle.

पथतुङ् *pōphatur* *bēñē*, the daughter of a paternal aunt.

मासतृर अक *māsat-r bēñḍ*, the daughter of a maternal aunt.

मासतृर अक *māmat-r bēñḍ*, the daughter of a maternal uncle.

Irregular is पितृर बौ *pitur bōy* (fem. पितृर अक *pit-r bēñḍ*), the son (daughter) of a paternal uncle.

So also we have पतृर बावि काक *pōphat-r bāy kākāñ*, the wife of the son of a paternal aunt.

Similarly for the other wives, मासतृर बावि काक *māsat-r bāy kākāñ*; मासतृर बावि काक *māmat-r bāy kākāñ*, and पितृर बावि काक *pit-r bāy kākāñ*.

5. र *th-r*, fem. ङ *s* indicates, with a change, in the termination of the root-word, the relationship of nephew (iv. 11, 12, 13). Thus,—

बाबतृर *bābath-r*, brother's son (बौ *bōy*, a brother).

बाबतृर *bāw-r*, brother's daughter.

बानतृर *byanath-r*, sister's son (अक *bēñḍ* a sister).

बानतृर *byan-r*, sister's daughter.

द्यारतृर *dyārath-r*, son of a husband's brother, (दियू *dryuy*, a husband's brother).

द्यारतृर *dyāras-r*, the daughter of a husband's brother.

The following Suffixes form adjectives of possession.

6. अ *al*, fem. अ *al*. This Suffix is restricted to natural possessions, i.e., when a thing or quality is spoken of as not only accompanying an object, but as actually forming part of it (iv. 15-19), cf. No. 9. When added to verbal nouns, they must be in the feminine form, see p. 210.

As usual, the noun to which the suffix is added takes the form of the instrumental singular, but before अ *a*, र *i* becomes य *y*, and अ *a*, for अ *an*, is dropped. Thus,—

FROM.	WE HAVE.
दाँ <i>dāṅ</i> , a beard.	दाँय <i>dāryal</i> , fem. दाँय <i>dāryal</i> , bearded.
गेँ <i>gēṅ</i> , a moustache.	गेँय <i>gēṅhal</i> , monstached.
क <i>kāḥ</i> , a hair-curl.	कय <i>ḥakhaḥ</i> , curly-headed.
बा <i>bāb</i> , bosom.	बाय <i>bābaḥ</i> , bosomed.
को <i>kōch</i> , belly.	कोय <i>kōchal</i> , bellied.

ह्यङ् <i>hyang</i> , a horn.	ह्यङ्गल् <i>hyangal</i> ,	horned.
हूङ् <i>hūkkh</i> , blow of a horn.	हूङ्गल् <i>hūkkal</i> ,	striking with the horn.
हलङ् <i>hōl</i> , blow of a horn.	हलङ्गल् <i>hōlal</i> ,	striking with the horn.
हपङ् <i>hāph</i> , a bite.	हपङ्गल् <i>hāpal</i> ,	biting.
फङ् <i>phaṣ</i> , brightness, cleanness.	फङ्गल् <i>phaṣal</i> ,	well-dressed.
गङ् <i>gāṅ</i> , a wrinkle.	गङ्गल् <i>gāṅal</i> ,	wrinkled.
सङ् <i>syas</i> , a wart.	सङ्गल् <i>syasal</i> ,	warted.
पङ् <i>pōnd</i> , a sneeze.	पङ्गल् <i>pōndal</i> ,	one who sneezes.
मङ्गङ् <i>machṅṅc</i> , moles.	मङ्गङ्गल् <i>machṅṅcal</i> ,	covered with moles.
ह्राङ् <i>hāṣ</i> , a cough.	ह्राङ्गल् <i>hāṣal</i> ,	one who has a cough.
ह्रङ् <i>hṛṅ</i> , crepitus ventris.	ह्रङ्गल् <i>hṛṅal</i> ,	one who breaks wind.
So also we have,—		
हाङ् <i>hāṣh</i> , an accusation (fem.).	हाङ्गल् <i>hāṣal</i> ,	one who brings an accusation (not an accused person).

ह्यङ् *syas*, a tongue. ह्यङ्गल् *syasal*, a calumniator. The word does not mean possessing a tongue, which is ह्यङ्गिह्यङ् *śvīṣṣṭ*, or ह्यङ्गिह्यङ् *śvīṣṣṭ*, (No. 9).

When this suffix is added to the words ह्यङ् *bēṅ*, a sister, and ह्यङ् *kūr*, a daughter, the compound implies incestuous sexual connexion, thus, ह्यङ्गल् *bēṅal*, ह्यङ्गल् *kōryal*. To convey the idea of possessing a sister or a daughter we must say ह्यङ्गिह्यङ् *bēṅhōṣṭ*, ह्यङ्गिह्यङ् *kōrhōṣṭ*, (No. 9).

The word ह्यङ् *dār*, a beard, optionally takes the suffix ह्यङ् *yāl* thus ह्यङ्गल् *dāryal*, or ह्यङ्गिह्यङ् *dār'yāl*, bearded (iv. 19).

The word ह्यङ् *yaṣ*, a belly, becomes ह्यङ्गल् *yaṣal*, having a large belly, pot-bellied (iv. 30). On the other hand ह्यङ्गल् *yaṣal*, means 'gluttonous' (iv. 31). So from ह्यङ् *har*, a quarrel, we have ह्यङ्गल् *haral*,

quarrelsome (iv. 32), and from जात् *jat*, hair, जात् *jat*^{al}, very hairy (iv. 33).

7. लद् *lad*, fem. लद् *lad*. This suffix is sometimes used instead of अल् *al*, but usually in a bad sense (iv. 20, 21). Thus,—

फक् <i>phak</i> , a stink.	फकलद् <i>phakalad</i> fem. फकलद् <i>phakalad</i> stinking.
हृक् <i>hṛk</i> , slyness.	हृकलद् <i>hṛkalad</i> , sly.
हृक् <i>chṛk</i> , a sore.	हृकलद् <i>chṛkalad</i> , full of sores.
बक् <i>bak</i> , a cry.	बकलद् <i>bakalad</i> , prating.
दक् <i>dḍkh</i> , pain.	दकलद् <i>dḍkhalad</i> , pained.
द्रग् <i>dräg</i> , a famine.	द्रगलद् <i>drägalad</i> , afflicted with famine.

This termination cannot be substituted for अल् *al* in every case. For instance we cannot say गौहलद् *gōḥalad*, दकलद् *ḍakhalad*, or बबलद् *babalad*. But with some words both अल् *al* and लद् *lad* can be used. Thus besides गङ्गल् *gāṅal*, we can have गङ्गलद् *gāṅalad*, wrinkled; besides स्याल् *syasal*, स्यालद् *syasalad*, warted; and besides प्राप् *prap*, प्राप् *prap* means eccentricity, it takes the termination लद् thus प्रापलद् *prapalad*, mad, eccentric. When it means brightness, it takes the termination अल् thus प्राप् *prap* thus प्राप् *prapal*.

8. योर् *yōr*, fem. योर् *yōr*. This suffix occurs in the following words. It is added as usual to the instrumental in the first two cases. In the last it is irregular (iv. 22, 23) :—

पस् <i>pas</i> , truth.	पस्त्रियोर् <i>pas'yōr</i> , fem. पस्त्रियोर् <i>pas'yōr</i> , truthful.
अपस् <i>apas</i> , untruth.	अपस्त्रियोर् <i>apas'yōr</i> , fem. अपस्त्रियोर् <i>apas'yōr</i> , untruthful.
मन्त्रियु <i>manṣyū</i> ,	मन्त्रियुयोर् <i>manṣyū'yōr</i> , a go between, a medium.

The last word is really a compound substantive and its fem. is मन्त्रियुयोर *manṣim'yōrē*.

9. **बोह** *wōh*, fem. **बाह** *baḥ*; a suffix signifying possession, when the thing possessed accompanies the possessor, but does not actually form part of it (iv. 24). (Cf. No. 6).

As elsewhere, the suffix is added to the instrumental singular.
Thus,—

द्यार, *dyār*, (masc.) wealth. द्यारवो, *dyārawo*, fem. द्यारवाय, *dyārawāy*,
 wealthy.

लृ *lṛ*; (fem.) a house. लृविबु *lariwōl*, लृविबुज *lariwōjñ*,
possessing a house.

[illegible]

kūr^s, a daughter.

kōriwōl^s,

kōriwājēn^s,
possessing a daughter.

॥ १ ॥ *अविबु नदंयुवः, & son.* *अविबुबोत्तु नदंयुवः, अविबुबोत्तु नदंयुवः.*
jēñ, possessing a son.

But,—

गुपुन *gupun*, a quadruped. गुपुनबोलु *gupanbolu**, possessing herds.

गर *gar**, a house.

{ गरीशु *garwīshu**, the master of a house.
{ गरशीशु *garawīshu**, possessing a house.

10. पाक् *grākḥ*, fem. पाक् *grakañ*. This may be used instead of षोक् *ṣoḥ** in the same sense (iv. 24). Thus,—

लरि, *lar*, a house, लरिपाद् *larigrākh*, fem. लरिपाक् *larigrākān*, possessing a house, and so on.

11. हृत् *hṛt*, fem. हृता *hṛta*. This suffix denotes inconvenience experienced by the mind or feeling, but not by the corporeal body (iv. 25). The usual rule is followed in adding the suffix. Thus,—

नंदर nyand^ar (fem.), sleep, नंदरिहत् न्यand^arihāt^a, fem. नंदरिहत्
 nyand^arihāt^a, afflicted with sleep.

चेप् *trēṣ* (masc.) thirst. चेपहत्तु *trēṣahat**, thirsty.

बुद्ध böch^s, hunger. बबुद्ध böchahat^s, hungry.

क्रुद् *krūd*, anger. क्रुद्‌हत् *krūdahat**, angry.

गुम *guma*, sweat. गुमहतु *gumahat**, sweaty.

ताव् <i>tāph</i> , sunshine.	तावचत् <i>tāpahat</i> °, feeling the sunshine.
तूर <i>tūr</i> , cold.	तूरिचत् <i>tūrihat</i> °, feeling cold.
आर् <i>ār</i> , pity.	आरचत् <i>ārahāt</i> °, pitiful.

In the two following the adjectives formed do not necessarily refer to mind or feeling,—

लाव *law*°, dew. लावचत् *lawahat*°, dewy.

ताव् *tāw*, warmth. तावचत् *tāwahat*°, warm.

E.g., तावचत् पुतराच् *tāwahat*° *butarāth*, warm ground.

12. चत् *vyat*°, fem. चत् *vyat*°. This suffix is added in the case of the words मंदच् *mandach*°, shame; मोद् *mōd*°, respect; मान *mān*°, honour, in the same meaning as मोच् *mōl*° (iv. 26). Thus,—

मंदचचत् *mandachavyat*°, fem. मंदचचत् *mandachavyat*°, ashamed.

मोदचत् *mōdavyat*°, fem. मोदचत् *mōdavyat*°, respected.

मानचत् *mānavyat*°, fem. मानचत् *mānavyat*°, honoured.

So also,—

बराचत् *barsavyat*°, fem. बराचत् *barsavyat*°, wealthy.

13. आच् *ān*, fem. आच् *ān*, added to the words दन्द् *dand*°, a tooth, and नास् *nast*, a nose, in a bad sense (iv. 28).

Thus, दंदाच् *dandān*, fem. दंदाच् *dandān*, having an ugly tooth.

नासाच् *nastān*, having an ugly nose.

14. ञ् °, fem. ञ् °. This is used with the same words in the same meaning (iv. 29).

नञ् *nast*°, fem. नञ् *nast*°.

दंन्द् *dand*°, fem. दंन्द् *dand*°.

15. अर् *ār*°, fem. अर् *ār*°, a variant of the preceding (iv. 29).

नअर् *nastār*°, fem. नअर् *nastār*°.

दंअर् *dandār*°, fem. दंअर् *dandār*°.

16. अद् *at*, fem. अद् *at*, added to वैच् *waṣ*, age, gives वैअद् *waṣat*, meaning 'very old.' Added to र्च् *rāṣ*, malice, we have र्वाअद् *rāṣat*, malicious (iv. 34, 35).

17. इद् *īḍ*, fem. इद् *īḍ*, is used as follows (iv. 36-38).

From अक्षि <i>achī</i> , the eye.	अक्षोद् <i>achīḍ</i> , fem. अक्षोद् <i>achīḍ</i> , having the evil eye.
रूप <i>rūp</i> , beauty.	रूपिद् <i>rūpīḍ</i> , very beautiful.
लूब् <i>lūb</i> , desire.	लूबिद् <i>lūbīḍ</i> , covetous.
शब्द <i>śabd</i> , tongue.	शब्दिद् <i>śabīḍ</i> , a calumniator.

18. अद् *āḍ*, fem. अद् *āḍ*, as in अद् *lyākḥ* (fem.) abuse, अद् *lyakāḥ*, or अद् *lyakālūḥ*, abusive (iv. 39).

The following suffixes form **Abstract Nouns**.

19. अर् *ar*, (masc.) added to adjectives (iv. 41). This termination is added in the usual way to the form of the case of the agent, i becoming y. Thus,—

बिद् <i>byyḥ</i> , stale.	बिद्यर् <i>biyyar</i> , staleness.
अर् <i>āḥ</i> , much.	अयर् <i>āryar</i> , excess.
फहर् <i>phahar</i> , hard.	फहयर् <i>phaharyar</i> , hardness.
नव् <i>nav</i> , new.	नयर् <i>navyar</i> , newness.
पप् <i>pap</i> , ripe.	पयर् <i>papyar</i> , ripeness.
फफर् <i>phaph</i> , stammering.	फफयर् <i>phaphyar</i> , stammeringness.
गब् <i>gāb</i> , heavy.	गयर् <i>gābyar</i> , heaviness.
ओम् <i>ōm</i> , unripe.	ओयर् <i>ōmyar</i> , unripeness.
गर् <i>gar</i> , silent.	गयर् <i>gācyar</i> , silence.
अर् <i>āḥ</i> , acrid.	अयर् <i>āryar</i> , acridity.
फरिर् <i>pharīḥ</i> , hard (fem).	फरियर् <i>pharīcyar</i> , hardness.

The last adjective is only used in the feminine.

The main word is also subject to the following changes,—

(a) If the adjective is of three or more syllables, अर् *ar* becomes

आर् *ār* (iv. 42). Thus,—

अक्षुद् <i>wōsul</i> , red.	अक्षायर् <i>wōsajyār</i> , redness (see i. below).
मकुद् <i>mōkul</i> , free.	मकयर् <i>mōkajyār</i> , free.

(b) This rule is, however, not universal (iv. 44). Thus,—

अपस अपस ^a , untruthful.	अपसर अपसर ^a , untruthfulness (see h. below).
अरहण अरहण ^a , black.	अरहणर अरहणर ^a , blackness (see h. below).
कासुर कसुर ^a , tawny.	कासुरर कसुरर ^a , tawnyness.
कासुर कसुर ^a , dark-blue.	कासुरर कसुरर ^a , dark-blueness.
अपस अपस ^a , miserly.	अपसर अपसर ^a miserliness (see h. below).
कासुर कसुर ^a , pinewood.	कासुरर कसुरर ^a , the nature of pinewood.
असुर असुर ^a , left (not right).	असुरर असुरर ^a , leftness.
असुर असुर ^a , light black.	असुरर असुरर ^a , light blackness.
असुर असुर ^a , skilful.	असुरर असुरर ^a , skilfulness.
असुर असुर ^a , uneven.	असुरर असुरर ^a , unevenness.

(c) The word असुर असुर^a, dear, beloved, forms असुरर असुरर^a or असुर असुर^a, belovedness (iv. 43).

(d) When the word असुर असुर^a, a mother-in-law, takes असुर असुर^a, the word असुर असुर^a is only used in low abuse. The right word for the condition of a mother-in-law is असुरर असुरर^a (No. 27) (iv. 45).

(e) The suffix is optional in the case of the following (iv. 46).

असुर असुर ^a , hunchbacked.	असुर असुर ^a , or असुरर असुरर ^a , hunchbackedness.
असुर असुर ^a , silent.	असुर असुर ^a or असुरर असुरर ^a , silence.

(f) When the adjective ends in *u-mātrā* preceded by अ क, अ क, अ क, or अ ग, these letters become अ c, अ ch, and अ j respectively (iv. 47). Thus,—

असुर असुर ^a , little.	असुरर असुरर ^a , littleness.
असुर असुर ^a , sharp.	असुरर असुरर ^a , sharpness.
असुर असुर ^a , dry.	असुरर असुरर ^a , dryness.

विद्यु tryukh°, clever.

विद्यार् trichyar, cleverness.

दृग् drōg°, dear.

दृग्यार् drōjyar, dearness.

सुग् srog°, cheap.

सुग्यार् srojyar, cheapness.

Exceptions are (iv. 48), *vide ante*, pp. 32, 182,—

सुक् suk°, sour.

सुक्यार् sukkyar, sourness.

सूक् khūk°, speaking
through the nose.

सूक्यार् khūkkyar, nasality of voice.

(g) Under similar conditions, ड् *t* becomes च् *c*, ढ् *th* becomes च् *h*, ढ् *ḍ* becomes ज् *j*, and ण् *n* becomes ण् *ñ* (iv. 49). Thus,—

मृढ् mṛṭh°, fat.

मृढ्यार् mṛcyar, fatness.

गृढ् gṛṭh°, dark.

गृढ्यार् gacyar, darkness.

द्रौढ् drōiṭh°, hard.

द्रौढ्यार् drōiḥcyar, hardness.

मृढ् mṛṭh°, lazy.

मृढ्यार् mṛiḥcyar, laziness.

मृढ् mṛṭh°, blunt.

मृढ्यार् mṛñjyar, bluntness.

बृढ् bṛṭh°, great.

बृढ्यार् bajyar, greatness.

प्रौढ् prōiṭh°, old.

प्रौढ्यार् prōñar, oldness, (see *h*, for
elision of *y*).

(h) Under similar circumstances, त् *t* becomes च् *ṭ*, थ् *th* becomes च् *ṭh*, द् *d* becomes ज्, and न् *n* becomes ण् *ñ*, after all of which च् *y* is elided (iv. 50, 51). Thus,—

तत् tat°, hot.

तत्तार् tatṭar, heat.

मत् mat°, madness.

मत्तार् matṭar, madness.

रत् rṭ°, good.

रत्तार् rṭṭar, health of body (iv. 41).

वत् wat°, open.

वत्तार् watṭhar, openness.

थत् thṭ°, high.

थत्तार् thazar, height.

मत् mṭ°, sick.

मत्तार् manzar, sickness.

तत् tṭ°, thin.

तत्तार् tañar, thinness.

गुमत् gumṭ°, slightly dirty.

गुमत्तार् gumañār (see *a*) slight
dirtiness.

तमत् tamṭ°, black.

तमत्तार् tamañār, blackness.

तृत् tṛṭ°, cold.

तृत्तार् tṛañār, coldness.

अन् <i>an</i> °, blind.	अन् <i>añar</i> , blindness.
अटमलिन् <i>kaṭamalyun</i> °, half-clean.	अटमलिन् <i>kaṭamaliñār</i> , half-clean-ness.

From the word पनुन् *panun*°, own, we get irregularly पानन् *pānañār*, selfness.

Similarly य् *y* is elided in other cases after modified consonants.

Thus, in प्रान् *prāñar* in (g) above, so,—

ह्रन् <i>hṛh</i> °, empty.	ह्रन् <i>hṛhār</i> , emptiness.
अह् <i>aḥ</i> °, weak.	अह् <i>aḥar</i> , weakness.
पस् <i>pas</i> °, true.	पस् <i>pasar</i> , truth.

(i) So also, when *u-mātrā* is preceded by ख् *kh*, the ख् *kh* becomes ख् *j* (iv. 52). Thus,—

ख् <i>kh</i> °, open.	ख् <i>khajyar</i> , openness.
वृन् <i>vṛ</i> °, fickle.	वृन् <i>vṛjyar</i> , fickleness.
कुम्बुन् <i>kumul</i> °, delicate (see a).	कुम्बुन् <i>kumajyar</i> , delicateness.
अवृन् <i>vṛ</i> °, red.	अवृन् <i>vṛajyar</i> , redness.
स्युन् <i>sṛyul</i> °, fine.	स्युन् <i>sṛyajyar</i> , fineness.
पिप्पुन् <i>pipul</i> °, soft.	पिप्पुन् <i>pipajyar</i> , softness.

(j) Similarly we have (iv. 53),—

त्रक् <i>trakur</i> °, hard.	त्रक् <i>trakajyar</i> or
	त्रक् <i>trakaryar</i> , hardness (see b).

(k) Similarly ख् *kh* becomes ख् *ç* (iv. 54). Thus,—

ह्युन् <i>hyul</i> °, like.	ह्युन् <i>hiçyar</i> , similarity.
त्रोन् <i>trōh</i> °, acrid.	त्रोन् <i>trōçyar</i> , acridity.

(l) Similarly स् *s* optionally becomes स् *ṣh* (iv. 55). Thus,—

कुन् <i>kṣ</i> °, youngest.	कुन् <i>kaṣṭhar</i> or कुन् <i>kaṣar</i> , the condition of a youngest son.
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20. ईमी *imi* (fem.). This is optionally used instead of अर् *ar*, after बृन् *bṛ*°, great, thus बृमी *baḍimi*, or बृन् *bajyar* (No. 19, g), greatness (iv. 56).

21. चर^१ *yār^s* (fem.). This is optionally used instead of चर *ar*, in the two following words (iv. 57).

प्रुत^१ *prūt^s*, pure.

प्रुतिचर^१ *prūt^syār^s* or चोचर *prūt^sar*
(20, h), purity.

अच^१ *āh^s*, impure.

अचिचर^१ *āh^syār^s* or अचर *āh^sar*
(20, g), impurity.

22. झ^१ *z* (fem.). This is added to words ending in चर^१ *yār^s*. Thus from (iv. 58).

मञ्जु-चर^१ *mansyum^s-yār^s*,
a go-between (see No. 8).

मञ्जु-चारझ^१ *mansim^s-yār^sz* (the
fem. form of मञ्जु *mansyum^s*
is used), the office of a go-
between.

पञ्जिचर^१ *pas^syār^s*, truthful.

पञ्जिचारझ^१ *pas^syār^sz*, truthfulness.

अपञ्जिचर^१ *apas^syār^s*, untruth-
ful.

अपञ्जिचारझ^१ *apas^syār^sz*, untruth-
fulness.

So (cf. No. 21).

प्रुतिचरझ^१ *prūt^syār^sz*, purity, and

अचिचरझ^१ *āh^syār^sz*, impurity.

23. रळ^१ *il* (fem.), used to form abstract nouns from substances, not from adjectives (iv. 59).

Thus, पण्डित *paṇḍit^h*, a paṇḍit, पण्डितरळ^१ *paṇḍit^hil*, the condition of a paṇḍit.

चाण *chān*, a carpenter.

चाणिरळ^१ *chān^hil*, the condition of a
carpenter.

गोर *gōr*, a priest.

गोरिरळ^१ *gōr^hil*, the condition of a
priest.

This suffix cannot be used with every word. Sometimes No. 24, must be used. We cannot for instance, say, from हरिण *dōn^h*, a plasterer, हरिणिरळ^१ *dōn^hil*, the office of a plasterer. We can only say हरिणारझ^१ *dōn^hār^sz* (iv. 60).

The word उरि *lāṭ^h*, a eunuch, is irregular. It forms उरिरळ^१ *lāṭ^hil*, or उरिणरळ^१ *lāṭ^hār^sil* (iv. 62).

24. चाङ् *āz*, (fem.), used optionally instead of the proceeding (iv. 59, 60). Thus,—

पाण्डिताङ् *paṇḍitās*, the condition of a paṇḍit.

चानाङ् *chānās*, the condition of a carpenter.

गोराङ् *gorās*, the condition of a priest.

इषिडाङ् *ḍṣiḍās*, the condition of a plasterer.

25. इडाङ् *iḍās*, (fem.), is a compound of the two preceding which is sometimes used (iv. 61).

मत् *mat*, a madman.

मतिङ् *matil* or मतिडाङ् *matḍās*, the condition of a madman. If मत् *mat* is used to mean 'mad,' (as an adjective), its abstract noun would be मत्तर *matṭar* (No. 19, h).

ब्रेड् *brēḥ*, ignorant.

ब्रेडिडाङ् *brēḥiḍās*, ignorance.

So गुरिडाङ् *gurḥiḍās*, चानिडाङ् *chānḥiḍās*.

26. वाय् *way*, (fem.), used to mean the wages of any act (ix. ii. 85-87). Thus,—

चानवाय् *chānaway* (fem.), the wages of a carpenter.

इषिङ्वाय् *ḍṣiṅway* (fem.), the wages of a plasterer.

From नाव् *nāv*, a boat, we have नावाय् *nāway*, the hire of a boat.

From बोद् *bōr* or बाद् *bār*, a burden, we have बाद्वाय् *bārway*, the wages of a porter.

27. तोङ् *tōn* (masc.). This gives a meaning of relationship. It is added, as usual to the agent form (iv. 63). Thus,—

मोङ् *mōi*, a father.

मोङितोङ् *mōiṭōn*, fatherhood.

माङ् *māj*, a mother.

माङितोङ् *mājṭōn*, motherhood.

बोङ् *bōy*, a brother.

बोङितोङ् *bōyṭōn*, brotherhood.

पुङ् *puṭh*, a son.

पुङ्गतोङ् *puṭhṭōn*, sonhood.

हङ् *haḥ*, mother-in-law.

हङ्गतोङ् *haḥṭōn*, mother-in-law-hood.

28. पोन् *pōn**, used instead of No. 27 when the relationship is not intimate (iv. 63). Thus,—

वय् *vyas*, a comrade.

दाय् *dāy*, a nurse.

पोज् *pōj**, low.

वयपोन् *vyasapōn**, comradeship.

दायपोन् *dāyapōn**, nursehood.

पोजिपोन् *pōjipōn**, lowness of position (in a household).

29. उत् *ut* (masc.), used with the following words (iv. 64).

पथर् *path^r*, an enemy.

मयथर् *myath^r*, a friend.

पितुर् *pitur*, a father.

रग् *rg^s*, a saint.

बन्द् *band*, a relation.

पथर्त् *pat^rrut*, enemyhood.

मयथर्त् *myat^rrut*, friendship.

पितुर्त् *piturut*, fatherhood.

रग्युत् *rgyut*, sainthood.

बन्दुत् *bandut*, relationship.

30. उन् *un* (masc.), used with the following word (iv. 65).

मेय् *maith*, a corpse.

मेयुन् *maitud*, the condition of a corpse.

31. उस् *us* (masc.), used with the following words (iv. 66, 67).

मण्ड् *mōṇḍ*, a widow.

दोब् *dōb**, a washerman (Cf. p. 34).

मण्डुस् *mōṇḍus*, widowhood.

दोबुस् *dōbus*, a washerman's club, but दबिब् *dōbil*, the condition of a washerman (No. 23).

32. बद् *bād**, used in the following (iv. 69).

सन् *sōn*, a co-wife.

सन्बद् *sōnbād**, co-wifeness.

[So also पितृरिबद् *pit^ribād**, fatherhood; बयिबद् *bāyibād**] or बाजिबद् *bājibād**, brotherhood, commensality (iv. 69).

The suffix is used with the numerals 100, and above (iv. 70), as follows:—

हत् *hāt*, a hundred.

सात् *sāt*, a thousand.

लच्छ् *lāch*, a hundred thousand.

हत्बद् *hatabād**, hundreds.

सात्बद् *sātabād**, thousands.

लच्छब्बद् *lāchyabād**, hundreds of thousands.

Applied to vegetables, it means a bundle,—

हक हक, spinach.

हकबद् हकबद्, a bundle of
spinach.

मुज मुज, a radish.

मुजबद् मुजबद्, a bundle of
radishes.

गुग् गुग्, a turnip.

गुग्बद् गुग्बद्, a bundle of
turnips.

In all the above, as usual, the suffix is added to the form of the agent. मुज मुज, may also be मुजि मुजि, and it would then form मुजिबद् मुजिबद्. Cf. No. 82 post.

33. बद् बद् (fem.), used in the following, बद्बद् बद्बद्, com-
mensality (see No. 32), (iv. 69).

34. उल् ul* fem. ज् ज्, used to form adjectives as follows
(iv. 72-87).

गद् गद्, wisdom.

गद्गद् गद्गद्, fem. गद्गद् गद्गद्,
skilful.

कद् कद्, a large spring,
also a large round earthen
vessel.

कद्गद् कद्गद्, fem. कद्गद् कद्गद्,
circular.

गद् गद्, a knot.

गद्गद् गद्गद्, fem. गद्गद् गद्गद्,
in quantities, wholesale.

गद् गद्, current of a river.

गद्गद् गद्गद्, fem. गद्गद् गद्गद्,
excessive, very much.

गद् गद्, (not used).

गद्गद् गद्गद्, fem. गद्गद् गद्गद्,
very much.

तद् तद्, a weight (usually
of grain) weighing twelve
seers.

तद्गद् तद्गद्, fem. तद्गद् तद्गद्,
large enough to hold a तद्.

दद् दद्, a fist.

दद्गद् दद्गद्, fem. दद्गद् दद्गद्,
shaped like a fist, lumpish.

पद् पद्, a child.

पद्गद् पद्गद्, fem. पद्गद् पद्गद्, an
image, an idol.

मल्ल <i>mōl</i> , price.	मल्लुल्ल <i>mōlul</i> *, fem. मल्लुल्ल <i>mōluj</i> *, costly, high-priced.
साद <i>sād</i> , taste.	सादुल्ल <i>sādul</i> *, fem. सादुल्ल <i>sāduj</i> *, taste, nice to eat.
कल्ल <i>kōṭṭh</i> , bag.	कल्लुल्ल <i>kōṭṭhul</i> *, fem. कल्लुल्ल <i>kōṭṭhuj</i> *, a porter.
छल्ल <i>chōḥh</i> , cleansing.	छल्लुल्ल <i>chōḥkul</i> *, fem. छल्लुल्ल <i>chōḥkuj</i> *, clear, distinct.
लल्ल <i>lāḍḥ</i> , cutting.	लल्लुल्ल <i>lāḍul</i> *, fem. लल्लुल्ल <i>lāḍuj</i> *, a thief.
पल्ल <i>pāṭh</i> , trust.	पल्लुल्ल <i>patul</i> *, fem. पल्लुल्ल <i>patuj</i> *, a raft (fem. a mat).
लल्ल <i>lāḍḥ</i> , the anus.	लल्लुल्ल <i>lāḍtul</i> *, fem. लल्लुल्ल <i>lāḍtuj</i> *, a sodomite.
रल्ल <i>rāṭh</i> , night.	रल्लुल्ल <i>ratul</i> *, night-time.
दल्ल <i>dōḥ</i> , day.	दल्लुल्ल <i>duhul</i> *, day-time.
मुल्ल <i>mūn</i> , wool.	मुल्लुल्ल <i>munul</i> *, fem. मुल्लुल्ल <i>munuj</i> *, woollen (with short ante- penult).

35. युल्ल *yul**, fem. रुल्ल *ij**, used to form adjectives as follows (iv. 88-95).

तप <i>tap</i> *, ringlets.	तपुल्ल <i>ṭapyul</i> *, fem. तपुल्ल <i>ṭapij</i> *, having much hair.
जल्ल <i>jaḥ</i> (pl.), matted hair.	जल्लुल्ल <i>jatyl</i> *, fem. जल्लुल्ल <i>jatij</i> *, having matted hair.
दल्ल <i>dah</i> , burning.	दल्लुल्ल <i>dahyul</i> *, fem. दल्लुल्ल <i>dahij</i> *, piteous (with short antepenult).
रल्ल <i>ras</i> flavour.	रल्लुल्ल <i>rasyul</i> *, fem. रल्लुल्ल <i>rasiij</i> *, full of flavour, imparting flavour. E.g., रल्लुल्ल चूह खवाव <i>rasyul</i> * <i>chuh gyawān</i> , he is sing- ing sweetly.

मद् *māḍh*, consolation.

मद्दु *matḥyul*^o, fem. मद्दिज् *matḥij*^o, consolatory.

अर्र् *erāh*, affection.

अर्र्दु *arihyul*^o, fem. अर्र्दिज् *arihij*^o, affectionate (with change of antepenult, vowel).

मिप् *miṣ*, a rag-nail, a piece of loose skin at the nail, a dolly-idler.

मिप्पु *miṣyul*^o, the same as *miṣ*; also a splinter or thorn under the nail.

स्यक् *syākh*, sand.

स्यक्कु *sākyul*^o, fem. स्यक्दिज् *sākiḥij*^o, sandy, e.g., स्यक्दिज् बुतराक् *sākiḥij butarākh*, sandy soil; also sandy-tasty, mealy, of fruit.

माज् *māj*^o, a mother.

माज्जु *mājyul*^o, shy, tied to his mother's apron strings.

36. युन् *yun*^o, fem. इन् *in*, occurs as follows (iv. 96).

मल् *mal*, dirt.

मल्लु *malyn*^o, fem. मल्लिज् *malin*, dirty.

The termination also implies measure or weight (iv. 109). Thus,—

त्रक् *trākh*, a weight or measure of four and three quarter seers.

त्रक्कु *trākyun*^o कर् *kāḥ*, a ram weighing a *trākh*; त्रक्कु नट् *trākyun*^o *naṭ*^o, a jar holding a *trākh*.

सेर् *seer*, a seer.

सेर्कु *seyun*^o थल *thal*, a dish holding a seer.

खर् *khār*, a measure of sixteen *trākhs*.

खर्कु *khāryun*^o बोर *bōr*^o, a load weighing a *khār*.

चोक् *ṣōtrōk*^o, a measure of four *trākhs*.

चोक्कु *ṣōtrōkyun*^o, containing that measure.

पल् *pal*, four *tolahs*.

पल्लु *palyun*^o, weighing four *tolahs*.

पौसु *pāsu*^o, half a *trākh*.

पौसुक्कु *pāsaḥun*^o, measuring half a *trākh* (iv. 110).

It will be observed that all the above are more or less irregular.

The suffix is also used with the words for sixty and seventy (iv. 111).

षेठ् *ṣeṭh*, sixty.

षेठ्युन् *ṣeṭhyun**, worth sixty.

सतथ् *sataṭh*, seventy.

सतथ्युन् *sataṭhyun**, worth seventy.

We cannot do this with other numbers. Thus we say दहन् *dahan* *hand** (genitive) *dāḍ*, a bullock worth ten.

It is also used with pronouns (iv. 112). Thus,—

त्युन् *tyūn**, so much.

तीत्युन् *tītyun**, worth so much.

य्युन् *yyūn**, how much.

बीत्युन् *yītyun**, worth how much.

कुन् *kūn**, how much ?

कूत्युन् *kūtyun**, worth how much ?

युन् *yūn**, this much.

ईत्युन् *yītyun**, worth this much.

We also have (iv. 113).

वरिष् *wariṣ*, a year.

वारीष् *wārīṣyun**, of one year ; one year old.

37. उन् *un**, is used as follows (iv. 97–98).

कुट् *kūṭ**, a beam.

कुट्युन् *kūṭyun**, a small beam, a stick.

दग् *dag*, a blow.

दग्युन् *dagun**, a club, a mace.

38. र् *r*, is used with the following words to signify profession or calling (iv. 99–108).

रङ् *raṅg*, colour.

रङ्गर् *raṅg^r*, a dyer.

सन् *śn*, gold.

सन्गर् *śn^r*, a goldsmith.

मन् *man*, a precious stone.

मन्गर् *man^r*, a lapidary.

तम् *ṭam*, skin.

तम्गर् *ṭam^r*, a leather worker.

दौद् *dāḍ*, a bull.

दौद्गर् *dāḍ^r*, a vegetable seller.

कौद् *kāḍ* (not used).

कौद्गर् *kāḍ^r*, a baker.

दाष् *dās*, destruction.

दाष्गर् *dās^r*, a destroyer.

फाष् *phās*, discord.

फाष्गर् *phās^r*, a causer of discord.

बङ्ग *baṅg**, Indian hemp.

बङ्गर् *baṅg^r*, a hemp-smoker.

बम् *bam*, an impediment.

बम्गर् *bam^r*, an impeder.

लाम् *lam**, delay.

लाम्गर् *lam^r*, a delayer.

लाब् *lāb*, interest.

लाब्गर् *lāb^r*, a money lender.

साङ् <i>sāl</i> , invitation.	साङ्ग <i>sāl^r</i> , a member of a bridegroom's party.
लूट् <i>lūṭh</i> , plunder.	लूट्ग <i>lūṭ^r</i> , a plunderer.
ब्रम् <i>bram</i> , delusion.	ब्रम्ग <i>bram^r</i> , a deluder.

Irregular is,—

लूब् <i>lūb</i> , covetousness.	लूड्ग <i>lūd^r</i> , a coveter.
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[Others write these words रंग्ग *rangur^s*, सनुर्ग *sōnur^s*, &c. Thus making the termination उर्ग *ur^s*, not र].

39. गर्ग *gar^s*, (masc.), fem. गर्ग *gar^s*, used to signify a profession relating to anything sold (ix. ii. 88, 89). Thus,—

लायगर्ग <i>lāṣgar^s</i> , (लाय <i>lāṣ</i> is fem. pl.), a seller of parched grain.
गङ्गङ्गर्ग <i>gaṅḡaṅgar^s</i> , a book binder.
कङ्गाङ्गर्ग <i>kaṅgaṅg^s</i> -(plur.)- <i>gar^s</i> , a comb-seller.
मण्डङ्गर्ग <i>maṇḡaṅgar^s</i> , a man who kneads cloth in water (to soften it).

This is not used with words which have other forms, like सनुर्ग *sōn^r*, in preceding list.

From दाङ्ग *dāṅḡ*, paddy, we have, irregularly, दाङ्गर्ग *dāṅgar^s*, a paddy seller, *vide ante*, p. 70.

40. युम् *yum^s*, fem. इम् *im^s*, used to form ordinals (iv. 114.)

एक् <i>ēkh</i> , one.	अक्युम् <i>akyum^s</i> , fem. अकिम् <i>akim^s</i> , first.
दह <i>dah</i> , ten.	दह्युम् <i>dahyum^s</i> , fem. दहिम् <i>dahim^s</i> , tenth.
वुह <i>wuh</i> , twenty.	वुह्युम् <i>wuhyum^s</i> , twentieth.
हत् <i>hāth</i> , a hundred.	हत्युम् <i>hatyum^s</i> , hundredth.
साङ् <i>sāl</i> , a thousand.	साङ्ग्युम् <i>sāryum^s</i> , thousandth.
कित् <i>kāt^s</i> (masc.) } , how many ? कित्युम् <i>kātyum^s</i> , fem. कित्तिम् <i>kātim^s</i> , which out of many ?	
कित् <i>kāt^s</i> (fem.) } , (plur.)	
यित् <i>yit^s</i> (masc. plur.), how many.	यित्युम् <i>yityum^s</i> , fem. यित्तिम् <i>yitim^s</i> , which out of many.

तीति *tīt*, that many.

तीत्यु *tityum*, fem. तीतिन *titim*,
that out of many.

ईति *yit*, this many.

ईत्यु *yityum*, fem. ईतिन *yitim*,
this out of many.

41. इ ⁱ, fem. इ _i, denotes place of origin (iv. 117). Thus,—

सोपोर *sōpōr*, Sopor, name सोपूरि नाव *sōpūrⁱ nāv*, a boat of
of a town. Sopor; fem. सोपोरि *sōpōri*.

ईरात *yīrāt* Persia.

ईराति *yīrātⁱ gur*, a Persian
horse; fem. ईराति *yīrātⁱ*.

चीन *cīn*, China.

चीनि सोच *cīnⁱ khōc*, a China cup;
fem. चीनि *cīni*.

हिन्दुस्तान *hindustān*, India.

हिन्दुस्तानि कपड *hindustānⁱ kapur*,
Indian cloth; fem. हिन्दुस्तानि
hindustāni.

42. उर ^{ur}, used as follows (iv. 118).

काशीर *kaṣīr* (fem.), Kash- कायूर कंज *kāyūr^u kōṅg* Kashmiri
mir. saffron.

So कायूर पश्मीन *kāyūr^u paṣmīn*, Kashmiri *pashmoena*; काशिर् कठ *kāṣir^u kōṭh* (fem.), *aucklandia costus* from Kashmir.

43. उक ^{uk}, fem. उ _c. This is used to signify origin, either in place or time. If उक ^{uk} is preceded by य _y, युक् *yuk* becomes *ic* in the feminine. It is really one of the genitive particles (p. 37) (iv. 119, 120).

कति *kati*, where?

कत्यु *katyuk*, fem. कतिन *katic*, of
where?

तति *tati*, there.

तत्यु *tatyuk*, fem. ततिन *tatic*, of
there.

इति *yiti*, here.

इत्यु *yityuk*, fem. इतिन *yitic*, of
here.

यति *yati*, where.

यत्यु *yatyuk*, fem. यतिन *yatic*,
of where.

उति *huti*, here.

उत्यु *hutyuk*, fem. उतिन *hutic*, of
here.

कर kar, when.	करुक karuk ^s , fem. करक karac ^s , of what time.
गर gar ^s , a house.	गरुक garuk ^s , fem. गरक garac ^s , domestic.
राथ rāth, yesterday.	राथुक rātuk ^s , fem. राथक rātac ^s , of yesterday.
परु parus ^s , the day before yesterday.	परुसुक par ^s suk ^s , fem. परुसक par ^s spac ^s , of the day before yesterday.
दक्षु dachyun ^s , south.	दक्षिणुक dach ⁱ nyuk ^s , of the south.
खोवुर khōwur ^s , north.	खोवुरुक khōw ^s ryuk ^s , of the north.

The word अस् as, to-day, makes असुक asyuk^s, of to-day.

44. युम् yum^s (or रम्), fem. रम् im^s. This termination is added to the post-position पारि pārī, beyond (cf. No. 70). When phrases like कमि पारि kami pārī occur, the मि mi of the pronoun is elided when this suffix is added (iv. 120). Thus,—

पारि pārī, beyond.	पारियुम् pāryum ^s , fem. पारिम् pārim ^s , born in the country beyond (the hills). May also be written पारिसु and so throughout.
कमिपारि kamipārī, in what direction.	कपारियुम् kapāryum ^s , of what direction.
तमिपारि tamipārī, in that direction.	तपारियुम् tapāryum ^s , of that direction.
यमिपारि yamipārī, in what direction.	यपारियुम् yapāryum ^s , of what direction.
हमिपारि humipārī, beyond that.	हपारियुम् hupāryum ^s , of over there.
रमिपारि rimipārī, in this direction.	रपारियुम् ripāryum ^s , of this direction.
अमिपारि amipārī, in that (visible) direction.	अपारियुम् apāryum ^s , of that direction.

So also we have,—

ब्रीठ् *brīṭh*, in front.

पथ् *pāth*, behind.

ह्यूर् *hyūr*, above.

प्यड् *pyāḍh*, above.

तल् *tal*, below.

बन् *bōn*, below.

अन्द् *and̄r*, within.

न्यब् *nyab̄r*, outside.

मन् *mans*, in.

ब्रीठ् *brīṭhyum*, of the front.

पथ् *patyum*, of the rear.

ह्यूर् *hryum*, of above.

प्यड् *pāthyum*, of above.

तल् *talum*, of below.

बन् *bōnyum*, of below.

अन्द् *and̄ryum*, of within.

न्यब् *nyab̄ryum*, of outside.

मन् *mansyum*, internal (Cf.

Nos. 8 and 22).

45. क्खल् *khyal*, fem. क्खल् *khēy*, signifies multitude (iv. 121).

गौ *gāu*, a cow.

गुर *gur*, a horse.

गुपन् *gupan*, cattle.

त्यूर् *tyūr*, a ram.

जानान् *zanān*, a woman.

महान्युव *mahanyuv*, a man.

गौ *gōu^hkhyal*, a herd of cows. *Vide ante*, p. 67.

गुर *gur^hkhyal*, a troop of horse.

गुपन् *gupankhyal*, a herd of cattle.

त्यूर् *tir^hkhyal*, a herd of rams.

जानान् *zanān^hkhyal*, a group of women.

महान्युव *mahaniv^hkhyal*, a crowd of men.

It will be observed that the termination is added to the Nominative Plural.

46. अय् *ay*, used as follows (iv. 122).

लूक् *lūkh*, people.

47. उन् *un*, fem. अ न्, the genitive termination. It is used to form adjectives also (iv. 123). Thus,—

पान् *pān*, self.

Note that in this word the long vowel of the base is shortened.

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लूक् *lūkay*, a crowd of people.

पान् *panun*, fem. पान् *panān*, own.

48. उद् *ud*^s, fem. झ *s*^s. This is used as follows (iv. 124).

पर *par*, another.

परद् *parud*^s, fem. परझ *paras*^s,
another's.

49. च *th*^s, used to form adverbs of manner (iv. 125), with elision of a preceding व् *h* (iv. 131). So also in other cases. Thus,—

तिव् *tih*, that.

तिव् *tith*^s, in that manner.

यिव् *yih*, who.

यिव् *yith*^s, how.

क्याव् *kyāh*, what?

क्याव् *kyath*^s, how? (vowel shortened, iv. 129).

इव् *yih*, this.

इव् *yith*^s, thus.

उव् *huh*, thus.

उव् *huth*^s, in that manner.

50. व् *th*^s, fem. झ *th*^s, forming adjectives of manner (iv. 126).

Thus,—

तिव् *tyuth*^s, fem. तिव् *tith*^s, of that kind.

यिव् *yyuth*^s, fem. यिव् *yith*^s, of what kind.

क्याव् *kyuth*^s, fem. क्याव् *kyith*^s, of what kind?

इव् *yuth*^s, fem. इव् *yith*^s, of this kind.

उव् *huth*^s, fem. उव् *huth*^s, of that kind.

51. पडि *pāḥi*^s or पडिन् *pāḥin*, used pleonastically after adverbs of manner, and similarly after other words (iv. 127, 128, 129). Thus,—

तिवपडि *tith^spāḥi*^s, in that way.

यिवपडि *yith^spāḥi*^s, how.

क्यावपडि *kyath^spāḥi*^s, how?

इवपडि *yith^spāḥi*^s, thus.

उवपडि *huth^spāḥi*^s, in that way.

So also तिवपडिन् *tith^spāḥin*, &c.

So also we have,—

बिव् *biy*^s, other.

बिवपडिन् *biy^spāḥin*, otherwise.

सोरव् *ṣoruy*, all.

सारिवपडि *ṣariypāḥi*^s, in every way.

वडि *ḥaḥ*^s, crooked.

वडिपडि *ḥaḥ^spāḥi*^s, crookedly.

In the same way the termination can be added to the genitive of any noun.

E.g., तसुन्दि पाठि *tasundī pāṭhī*, like that.

गुरि सुन्दि पाठि *gurī sundī pāṭhī*, like the horse.

So also we have phrases like क्यथनाङ्गपाठि *kyathā-ṭāṅ-pāṭhī*, in any manner. ताङ् *tāṅ* = Skr., अपि *api*.

52. रङ्ग *raṅg*, used to form adverbs of manner as follows (iv. 130).

तमिरङ्ग *tamiraṅg*, in that manner.

यमिरङ्ग *yamiraṅg*, how.

कमिरङ्ग *kamiraṅg*, how ?

इमिरङ्ग *yimiraṅg*, thus.

ऊमिरङ्ग *humiraṅg*, in that manner.

अमिरङ्ग *amiraṅg*, in that manner.

अकिरङ्ग *akiraṅg*, in one manner (from अक् *ākḥ*, one).

द्वयिरङ्ग *dwayiraṅg*, in two ways (from द्वक् *śh*, two).

त्रयिरङ्ग *trāyiraṅg*, in three ways (from त्रिक् *triḥ*, three).

सर्विरङ्ग *sāraṅg*, in every way (from सर्व् *sōr*, all).

यत्निरङ्ग *yatsiraṅg*, in many ways (from यक् *yāt*, very).

सिद्धाचिरङ्ग *sīdhāchiraṅg*, in many ways (from सिद्धा *sīdhā*, very).

53. ट् *ṭ*, to form adverbs of place from pronominal bases (iv. 132). Thus,—

तत्ति *ṭatī*, there.

यत्ति *yatī*, where.

कत्ति *kātī*, where ?

इत्ति *yitī*, here.

ऊत्ति *hutī*, there.

अत्ति *atī*, there.

So also we have (iv. 155), formed from words which are not pronominal bases,—

ब्रौड् *brōṣh*, before.

ब्रौडि *brōṣhī*, in front.

पथ् *pāth* behind.

पथि *pāthī*, in behind.

खोडुर् <i>khōwur</i> *, left.	खोडुर् <i>khōwur</i> * (p. 53), on the left.
दखुन् <i>dachyun</i> *, right.	दखिन् <i>dachin</i> * (p. 54), on the right.
तल् <i>tal</i> , below.	तलि <i>tal</i> *, below.
प्यठ् <i>pyāṭh</i> , above.	प्यठि <i>pyāṭh</i> *, above.

54. अन *an*, अनी *ani*, अनस् *anas*, अनन् *anan*, added pleonastically to the adverbs of place mentioned in No. 53 (iv. 133, 135). Thus,—

कत्यन् *katyan*, कत्यनी *katyani*, कत्यनस् *katyanas*, or कत्यनन् *katyanan*, where ?

तत्यन् *tatyan*, तत्यनी *tatyani*, तत्यनस् *tatyanas*, or तत्यनन् *tatyanan*, there.

यत्यन् *yatyan*, यत्यनी *yatyani*, यत्यनस् *yatyanas*, or यत्यनन् *yatyanan*, where.

अत्यन् *atyan*, अत्यनी *atyani*, अत्यनस् *atyanas*, or अत्यनन् *atyanan*, there, &c.

55. इ *i*, to form adverbs of motion from (iv. 132). Thus,—

तति *tati*, from there, thence.

यति *yati*, from where, whence.

कति *kati*, from where ? whence ?

इति *yiti*, hence.

हुति *huti*, thence.

अति *ati*, thence.

56. प्यठ् *pyāṭh**, added pleonastically to the adverbs of motion from, mentioned in No. 55 (iv. 134). Thus,—

ततिप्यठ् *tatipyāṭh**, thence.

यतिप्यठ् *yatipyāṭh**, whence.

कतिप्यठ् *katipyāṭh**, whence ?

इतिप्यठ् *yitipyāṭh**, hence.

हुतिप्यठ् *hutipyāṭh**, thence.

This is merely the post-position of the ablative. Cf. Hindūstāni कहीं से *kahī se*.

57. खोर् *ōr* used to form adverbs of place as follows (iv. 136).

तोर् *tōr* there ; योर् *yōr*, where ; कोर् *kōr*, where ? खोर् *yōr*, here

खोर् *hōr*, there ; खोर् *ōr*, there.

When the suffix य् *y*, even, is added, जो *o* becomes ज *ä*. Thus,—

तूय् *tūry*, even there; यूय् *yūry*, even where; हूय् *hūry*, even where?
यूय् *yūry*, even here; उय् *ury*, even there.

58. तु *t*°, or तुय् *tuth*, used to form adverbs of place (iv. 136).

Thus,—

तत् *tāt*° or ततुय् *tatuth*, there; यत् *yāt*° or यतुय् *yatuth*, where; कत् *kāt*° or कतुय् *katuth*, where? यित् *yit*° or यितुय् *yituth*, here; हुत् *hut*° or हुतुय् *hututh*, there; अत् *āt*°, or अतुय् *atuth*, there.

With emphatic य् *y*, these become, ततुय् *tātuy*, ततुय्य् *tatuth^y*, even here; यतुय् *yātuy* or यतुय्य् *yatuth^y*, even where, and so on (p. 88).

59. जोर *ōr*°, used to make adverbs of motion from (iv. 137).

Thus,—

तोर *tōr*°, thence; योर *yōr*°, whence; जोर *kōr*°, whence? जोर *yōr*°, hence; जोर *hōr*°, thence; जोर *ōr*°, thence.

60. अलि *ali* or अलि *āl*°, used to make adverbs of time (iv. 138).

Thus,—

तलि *tāl*°, or तलि *tāl*°, then; अलि *yāl*° or अलि *yāl*°, when; कलि *kāl*° or कलि *kāl*°, when?

This termination is not used with other pronouns. The word for 'now' is अन् *wōñ*. 'Even now' is वुन् *wuñ* (iv. 139). 'When?' is also कर *kar* (iv. 140).

61. र *i*, or र *i*°, used to form adverbs of time (iv. 141, 143).

It is really the case of the agent, sometimes masc., and sometimes (to agree with विज्ञि *wizi* understood) fem. Thus,—

From—

रातुल् *rātul*°, night time.

रातुलि *rāt^{li}*, by night.

We also have रात्किन् *rāt^{kyut}*°, with the dative post-position (iv.

142).

दहल् *dōhul*°, day time.

दहलि *dōh^{li}*, by day.

न्याहपल् *nyahaph^l*°, break of dawn.

न्याहपलि *nyahaph^{li}*, at daybreak.

सुल् *sul*°, earliness.

सुलि *sulⁱ*, early.

यत्काय् *yāt^hkāl*, delay.

काल् *kāl*, time.

यत्कालि *yāt^hkālⁱ*, late.

कालि *kālⁱ*, at the (right) time.

We have also कालिक्क *kālⁱkyd^h*, the day after to-morrow. कक्क *kyd^h* is the sign of the Locative. Again ततिकालिक्क *tatikālⁱkyd^h*, two days after to-morrow.

विस् *wis^h*, time, takes this suffix, which is in this case, clearly the agent singular, in the following phrases.

कमिबिस् *kamiwisi*, when ? तमिबिस् *tamiwisi*, then ; यमिबिस् *yamiwisi*, when ; &c.

62. क् *s*, used to form adverbs of time in the following. It is really the accusative singular (iv. 144).

कोय् *kōy^s*, the forenoon meal.

कालिक् *kālⁱis*, at the time of the forenoon meal.

मिम्युस् *mimys^s*, the after-noon meal.

मिमिस् *mimisi*, at the time of the afternoon meal.

63. अन् *an*, used to form adverbs of time, especially with regard to the divisions of the day (iv. 145).

मण्डियन् *mandyūn^s*, midday.

मण्डिणन् *mandiṇan* at midday.

दुपहर् *dupahar*, midday.

दुपहरन् *dupaharan*, at midday.

कालचन् *kālacan*, evening.

कालचनन् *kālacanan*, at evening.

बतय्यन् *batanyag^s*, the time of the night meal.

बतय्यन् *batanyag^s*, at the time of the night meal.

बतदब् *batadab*, the time of going to bed after the night meal.

बतदबन् *batadaban*, at bed time.

अदराय् *aḍrāth*, midnight.

अदरातन् *aḍrātan*, at midnight.

पत्युम्पहर् *patyūm^spahar*, the last watch of the night.

पतिम्पहरन् *patimpaharan*, in the last watch of the night.

We even find this with foreign words, as,—

सुबर् *sub^h*, morning.

सुबर् *sub^han*, at morn.

चाम् *çām*, evening.

चामन् *çāman*, at eve.

64. अ *a*, used to signify distribution, with the prefix प्र *prāth* (iv. 146). Thus,—

दद् *dōh*, a day.

प्रदद् *prāthdōh^s*, day by day.

(Also दह *dōh*°, day by day, iv. 147).

पहर *pahar*, a watch.

प्रपहर *prāhpahar*°, at each watch.

वरिह *warihy*, a year.

प्रवरिह *prāhwarihy*°, yearly.

प्र *prāth*, also simply governs the accusative.

Thus,—

अक् *āk*°, one.

प्र अक् *prāth akis*, one by one.

विक् *wis*°, time.

प्र विक् *prāth wisi*, each time.

महनिक् *mahanyu*°, a man.

प्र महनिक् *prāth mahanivis*, man by man.

झनान *zandn*°, a woman.

प्र झनानि *prāth zandni*, woman by woman.

When य *y*, even, is added to the phrase प्रदह *prāthdōh*°, the प्र *prāth* is always dropped. Thus, always, दह *dōhay*, even day by day (iv. 148). प्रदह *prāthdōhay*, is not used.

65. प *pāth*, is also used to signify distribution, as follows (iv. 149).

दहप *dōhapāth dōh*°, day by day.

वरिहप *warihyapāth warihy*°, year by year.

झनिप *zanipāth zani*, person by person.

66. उ *us*, used as follows (iv. 150, 151, 152).

इ *yih*, this.

इउ *yihus*, this year.

ब्रि *brīth*, before.

ब्रिउ *brīthus*, next year.

प *pāth*, behind.

पउ *parus*, last year (with change of *t* to *r*).

प्रो *prō*°, belonging to the year before last.

प्रोउ *prōryus*, in the year before last.

67. कि *kin*°, used to form adverbs of direction from (iv. 153); added to No. 55. Thus,—

तकि *tatikin*°, thence; यकि *yatikin*°, whence; ककि *katikin*°, whence?

इकि *yitikin*°, hence; उकि *hutikin*°, thence.

ब्रि *brīth*, before.

ब्रिकि *brīth'kin*°, from before.

प *pāth*, behind.

पकि *pat'kin*°, from behind.

दक्षु <i>dachyun</i> ^a , right.	दक्षिणकिनि <i>dachin'kin'</i> , from the right.
बोवु <i>khōwūr</i> ^a , left.	बोवुरकिनि <i>khōwūr'kin'</i> , from the left.
तल् <i>tal</i> , below.	तल्लिनि <i>ṭal'kin'</i> , from below.
प्यढ् <i>pyāṭh</i> , above.	प्यढ्लिनि <i>pāṭh'kin'</i> , from above.

68. कनि *kani*, used to form adverbs of direction from (iv. 153), with No. 59. तोरकनि *tōrakani*, from there; योरकनि *yōrakani*, from where; कोरकनि *kōrakani*, whence? होरकनि *hōrakani* or ओरकनि *ōrakani*, thence.

So also we have, signifying CAUSE,—

तमिकनि *tamikani* or तवकनि *tawakani*, for that reason.
यमिकनि *yamikani* or यवकनि *yawakani*, for what reason.
कमिकनि *kamikani* or कवकनि *kawakani*, for what reason?
गमिकनि *gimikani* or गवकनि *gīwakani*, for this reason.
उमिकनि *humikani* (not हुवकनि *huwakani*), for that reason.
अमिकनि *amikani* or अवकनि *awakani*, for that reason.

It is also used with words of time to signify uncertainty (iv. 154). Thus,—

अङ्कनि *askani*, perhaps to-day; पगढ्कनि *pagāḥkani*, perhaps to-morrow; क्यढ्कनि *kāḥ'kyāḥkani*, (see No. 61), about the day after to-morrow; अश्रकनि *ashrakani*, about the day before yesterday; दहम्कनि *dahumkani*, about the tenth (lunar) day; हारकनि *hārakani*, about *aṣāḥa*.

69. पत *pat*^a, used to form adverbs of time after (iv. 153). Thus,—

तमिपत *tamipat*^a, after then.
तवपत *tawopat*^a, after then, and so on, as in No. 68.

70. पारि *pār'*, to indicate direction from or in (iv. 156). Cf. No. 44). Thus,—

कमिपारि *kamipār'* or कपारि *kapār'*, in or from what direction?
तमिपारि *tamipār'*, or तपारि *tapār'*, in or from that direction.

यमिपारि *yamipārī*, or यपारि *yapārī*, in or from what direction.

यमिपारि *yimipārī* or यपारि *yipārī*, in or from this direction.

उमिपारि *humipārī* or उपारि *hupārī*, in or from that direction.

अमिपारि *amipārī* or अपारि *apārī*, in or from that direction.

And so on. So also,—

दक्षिणपारि *dachin'pārī*, from or on the right; बायूरिपारि *bhōur'pārī*, from or on the left; ब्रूहिपारि *brūh'pārī*, in or from the front; पतिमिपारि *patim'pārī*, in or from behind.

From चोर *ṣōr*, four, we have चपारि *ṣōpārī* or चपापारि *ṣōwōpārī*, in or from all round, i.e., all four directions.

But चारिपारि *ṣōripārī*, in or from four directions only (iv. 157).

As usual these nouns take the case of the agent.

71. कुन् *kun*, added to adverbs of place to signify direction (iv. 158). Thus (No. 57), तोकुन् *tōrkun*, in that direction; योकुन् *yōrkun*, in what direction; कोकुन् *kōrkun*, in what direction? चोकुन् *yōrkun*, in this direction; होकुन् *hōrkun*, in that direction; ओकुन् *ōrkun*, in that direction.

तुर्यकुन् *turey'kun*, even in that direction; यूर्यकुन् *yūry'kun*, even in what direction.

Again (No. 58), ततकुन् *tāt'kun*, in that direction; यतकुन् *yāt'kun*, and so on.

In these last the final त् *t'* of the first element may be changed to थ् *th*. Thus,—

तथकुन् *tathkun*, in that direction; यथकुन् *yathkun*, in what direction; कथकुन् *kathkun*, in what direction? रथकुन् *yithkun*, in this direction; लथकुन् *huthkun*, in that direction; अथकुन् *athkun*, in that direction. With emphatic थ् *y* we get, तथ्यकुन् *tathykun*, even in that direction; यथ्यकुन् *yathykun*, even in what direction, and so on.

Similarly we have,—

ग्राम् *gām*, a village.

ग्रामकुन् *gāmkun*, in the direction of the village.

गृहम् *gar'*, a house.

गृहकुन् *garakun*, in the direction of the house.

कळ् *kāl*, (fem.), a river.

कळिकुन् *kālikun*, towards the river.

वार्क् *wār*, a garden.

वारिकुन् *wārikun*, towards the garden.

ह्यर् *hyar*, ह्युर *hyur*, or ह्यूर् *hyūr*, above.

ह्यर्कुन् *hyar-kun*, ह्युरकुन् *hyur-kun*, or ह्यूर्कुन् *hyūr-kun*, towards above.

बॅन् *bōn*, below.

बॅन्कुन् *bōnkun*, towards below.

The suffix can also be used as a post-position added to the accusative. Thus,—

मोल् *māl*, a father.

मोल्कुन् *mālis kun*, towards the father.

माज् *māj*, a mother.

माज्कुन् *mājō kun*, towards the mother.

So तमिक् कुन् *tamis kun*, towards him; यमिक् कुन् *yamis kun*, towards whom.

72. उव् *uv*, (fem. उव् *uv*), signifies composed of (iv. 159). Thus,—

सन् *sōn*, gold.

सन्नुव् *sōnuv*, fem. सन्नुव् *sōnāv*, made of gold.

मट् *māṭ*, earth.

मट्नुव् *māṭnyuv*, fem. मट्नुव् *māṭnyāv*, made of earth.

काह् *kāḥ*, wood.

काह्नुव् *kāḥuv*, made of wood.

In all the above, the suffix is added to the form of the agent, but a final *a* is elided.

73. बुब् *bu*, fem. the same, signifies dependent on (iv. 160). Thus,—

लूक् *lūk*, people.

लूक्बुब् *lūkabu*, dependent on people; belonging to other people.

खड् *khōḍ*, a hollow.

खड्बुब् *khōḍabu*, dependent on a hollow; i.e., buried in the ground.

कलय् *kōlay*, a wife.

कलय्बुब् *kōlayabu*, dependent on a wife; having only one relation,—his wife.

74. ल्यक् *lyak*^s, fem. ल्छक् *l̥c*^s, used with अद् *ad*, half, as follows (iv. 161).

अदल्यक् *aḍalyak*^s, incomplete : e.g.

अदल्यक् कौम् *aḍl̥c kōm*, an incomplete action.

अदल्यक् लर *aḍal̥c l̥r*^s, an incomplete house.

75. रिङ् *riṅg*, used as follows (iv. 162) to make diminutives.

अब् *ab*^r, a cloud.

अब्-रिङ् *ab-rariṅg*, a slight cloud.

दुह् *d̥h*, smoke.

दुह-रिङ् *d̥h-ariṅg*, a slight cloud of smoke.

वाब् *wāb*, wind.

वाब्-रिङ् *wāb-ariṅg*, a little wind.

76. ल्छक् *l̥c*^h, (fem.), used to form diminutives of words signifying breath or light (iv. 163). Thus,—

प्राब् *prāb*, life.

प्राब्-ल्छक् *prāb-l̥c*^h, a spark of life.

साब् *sāb*, breath.

साब्-ल्छक् *sāb-l̥c*^h, a trace of breath.

गम् *gāp*, light.

गम्-ल्छक् *gāp-l̥c*^h, a very little light.

लौम् *lōm*^s, a lamp.

लौम्-ल्छक् *lōm-l̥c*^h, a little lamp.

The final ल्छक् *l̥c*^h becomes ल्छक् *l̥c* in declension. Thus, acc. sg. प्राब्-ल्छक् *prāb-l̥c* (not प्राब्-ल्छक् *prāb-l̥c*^s).

77. ल्छक् *l̥c*^r (fem.), used to form diminutives of words meaning cloths (iv. 164).

कप् *kapur*, cotton cloth.

कप्-ल्छक् *kap-l̥c*^r, a piece of cloth.

पप् *pāp*^s, woollen cloth.

पप्-ल्छक् *pāp-l̥c*^r.

78. चल् *chal* (fem.), used to form diminutives, especially of clothes (iv. 165).

कप् *kapur*, cotton cloth.

कप्-चल् *kap-archal*, a piece of cotton cloth.

बुद् *būḍ*^s, a cake.

बुद्-चल् *būḍ-čchal*, a piece of cake.

बुर्ज *burj*^s, a *bhurja* leaf.

बुर्ज-चल् *burj-achal*, a piece of *bhurja* leaf.

पप् *pāp*^s, a tablet.

पप्-चल् *pāp-čchal*, a piece of board.

कृन्माञ्ज् *kṛhnamāṣ*, the liver.

कृन्माञ्ज्-चल् *kṛhnamāṣ chal*, a piece of liver.

79. तिळिक् *tilim*, also forms similar diminutives (iv. 165).

Thus कपरतिळिक् *kapatilim*; चपतिळिक् *čəčtilim*; बुजतिळिक् *burja-tilim*, &c.

It is smaller than a thing formed with No. 78.

80. रम्प् *rəmpḥ* (fem.) (*vide ante*, p. 62), used to form diminutives, and in pity (iv. 166). Thus,—

गुर् *gur**, a boy.

गुरिरेम्प् *gur'rəmpḥ*, a poor little boy.

गुर् *gur**, a horse.

गुरिरेम्प् *gur'rəmpḥ*, a poor little horse.

महानिय् *mahanyuv**, a man.

महानियिरेम्प् *mahaniv'rəmpḥ*, a poor man.

बूँड् *būṇḥ**, an apple.

बूँडिरेम्प् *būṇḥ'rəmpḥ*, a little apple.

81. रैक् *rəṭṭḥ* (fem.), indicates connexion, including the idea of partition (iv. 167). Thus,—

कपूर *kapur*, cotton cloth; कपररैक् *kaparrəṭṭḥ*, a piece of cloth.

मातामाऊरैक् *mātāmālrəṭṭḥ* *chəṭḥ*, there is some slight relationship with his maternal grandfather.

82. सण् *saṇḍ* (maso.), added to words signifying vegetables or wood, to signify a little (iv. 168). Thus,—

हाक् *hākḥ*, spinach.

हाकसण् *hākasāṇḍ*, a little spinach.

काक् *kāḥ*, wood.

काकसण् *kāḥsāṇḍ*, a little wood.

पोक् *pōḥ*, a flower.

पोकसण् *pōḥsāṇḍ*, a few flowers.

स्युन् *syun**, firewood.

सिनिसण् *sin'sāṇḍ*, a little firewood.

स्युन् *syun**, vegetables, meat, &c., (eaten with rice).

सिनिसण् *sin'sāṇḍ*, a few vegetables (not meat. If meat is included in the idea, *saṇḍ* cannot be used).

मुजि *muj**, a radish (Cf.

मुजसण् *muj'sāṇḍ*, a few radishes.

No. 32 *ante*).

83. काक् *kāṇ* (fem.), used in the same way as No. 82 (iv. 168). Thus,—

हाककाक् *hākakāṇ*, a little spinach; काककाक् *kāḥkākāṇ*, a little wood; पोक्काक् *pōḥkākāṇ*, a few flowers; so सिनिकाक् *sin'kāṇ*; सिनिकाक् *sin'kāṇ*; मुजकाक् *mujēkāṇ*.

84. तुल^३ *tuḷ*^३ (masc.), also used in the same way as No. 82 (iv. 168). Thus;— हाकतुल^३ *hākatuḷ*^३, a little spinach; काठतुल^३ *kāṭhatuḷ*^३, a little wood; पोषतुल^३ *pōṣatuḷ*^३, a few flowers. So सिनितुल^३ *sin'ituḷ*^३; सिनितुल^३ *sin'ituḷ*^३; मुज्जितुल^३ *mujḍituḷ*^३.

We may also add वा ङ (iv. 170). Thus हाकतुलवा^३ *hākatuluwā*^३, a little spinach.

85. चोप^३ *thōp*^३ (masc.), also used in the same way as No. 82 (iv. 168). Thus,—

हाकचोप^३ *hākathōp*^३; काठचोप^३ *kāṭhathōp*^३; पोषचोप^३ *pōṣathōp*^३; सिनितोप^३ *sin'ithōp*^३; सिनितोप^३ *sin'ithōp*^३; मुज्जचोप^३ *mujḍithōp*^३.

86. फल^३ *phal*^३, used to signify a little more especially of any kind of grain (iv. 169). Thus,—

दाण^३ *dāṇḍ*, paddy.

दाणफल^३ *dāṇḍaphal*^३, a little paddy.

Vide ante, p. 70.

तमुल^३ *tōmul*, rice.

तमुलफल^३ *tōm^३laphal*^३, a little rice.

कर^३ *kar*^३, peas.

करफल^३ *karaphal*^३, a few peas.

मङ्ग^३ *mōṅṅ*, mung.

मङ्गफल^३ *mōṅṅaphal*^३, a little mung.

So also,—

ख^३ *ṭṣ^३ṇ*, charcoal.

खफल^३ *ṭṣ^३ṇaphal*^३, a little charcoal.

बड^३ *baṭh*^३, cowdung fuel.

बडिफल^३ *baṭh^३phal*^३, a little cowdung fuel.

म^३ *mṭṣ^३*, earth.

मफल^३ *mṭṣ^३aphal*^३, a little earth.

फल^३ *phal*^३, in the plural, means 'grains,' and is not used as a diminutive. Thus,—

दाणफल^३ *dāṇḍaphal*^३, grains of paddy; तमुलफल^३ *tōm^३laphal*^३, grains of rice, &c.

वा ङ may be added to फल^३ *phal*^३. Thus (iv. 170) बतवा^३ *bata-phalwā*^३, a little boiled rice.

87. म^३ *mōy* or मवा^३ *mōyā*, may be used to form diminutives with any of the words mentioned in Nos. 75 to 86, except kinds of wood and grain (Nos. 82 and 86) (iv. 170). Thus;—

च^३म^३ *ab^३ramōy* or च^३मवा^३ *ab^३ramōyā*, a small cloud; दु^३म^३ *d^३hamōyā*, slight smoke; वा^३म^३ *wāwamōyā*, slight wind; हा^३म^३ *hā^३mōyā*

hākamḍyā, a little spinach (only used of cooked spinach. *वाकमुखा* *hakatulā* (cf. 84) means both cooked and uncooked); *पोपम्बवा* *pōpamḍyā*, a few flowers; *कुम्बम्बवा* *kūḥmḍyā*, a little charcoal; *मटम्बवा* *mḍamḍyā*, a little earth; *बनम्बवा* *batamḍyā*, a little boiled grain.

88. *हन्* *han* or *हना* *hanā*, used exactly like No. 87 (iv. 170).

Thus,—

अब्रहन् *ab^hrahan* or *अब्रहना* *ab^hrahanā*, and so on.

89. *बल्* *bal*, is added to any word to indicate the presence of water, or a place for offering sacrifices to minor deities or spirits (iv. 171, 172, 173). Thus we have.

व्यथबल् *vyathabal*, wherever the water of the Jhelam flows. E.g., (to a man going to bathe) *कुत्तु नरु?* *व्यथबल्* *kūṭṭu narū?* *व्यथबल्* *kūṭṭu narū?* *vyathabal*. Where are you going? (Answer) to *vyathabal*, i.e., to bathe in the Jhelam.

So *गय्यबल्* *gayyabal*, name of a well-known bathing place. *मार्बल्* *mār^hbal*, *vide ante*, p. 67, the water of the river Mār. *पूखरिबल्* *pūkharibal*, a tank (with water in it), name of a well-known tank. *क्रीरिबल्* *krīribal*, a well; *आवरिण्णबल्* *āvarinṇabal*, a place where a funeral pyre is set up (always on the bank of a river); *सिम्पानबल्* *simṇānabal*, a burning ghat, (always on the bank of a river).

सबबल् *sababal*, a place where a wedding dinner party is carried on *वुरबल्* *wurabal*, the place where the cooking fires (*wur*) for a bridegroom's party are used; *कौदबल्* *kūdabal*, a brick or potter's kiln; *रासबल्* *rāsabal*, a burning *ghāṭ* (*rās* is the superintendent of a burning *ghāṭ*. Hence, here used for a *ghāṭ*). *ग्राफबल्* *grāṭabal*, the site of a Persian wheel. *वारबल्* *yārabal*, the place where water (Skr. *वारि* *vāri*,) is offered to ancestors; i.e., according to Kāçmīri custom, a bathing place.

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On the Kāçmiri Verb.—By G. A. GRIERSON, C.I.E., PH.D., I.C.S.

[Read January, 1899.]

The Kāçmiri Verb is treated in the *Akhyāta-* and *Kṛdanta-prakri-*
yās of Īçvara-kaula's *Kaçmirapaddharmā*.

Verbal roots may end either in a consonant or in a vowel. When a root ends in a consonant, the vowel *ā* is added to assist the pronunciation. Thus the root कृ kar is written कृ kar^a. It is still, however, considered to be a root ending in a consonant and is referred to as such. The final *ā* is dropped before adding the conjugational suffixes. For this reason, throughout this series of papers, I shall so far depart from the rule of strict transliteration, that I shall not write the final *ā* of roots ending in consonants, although that final *ā* will be written in the Nāgarī character.

When a root ends in a vowel, that vowel is always *i*. There are only eight of these roots, of which five belong to the first, and three to the third conjugation, as follows,—

First Conjugation.—कृ *khī*, eat ; पि *cī*, drink ; दि *dī*, give ; नि *nī*, take ; and हि *hī*, take.

Third Conjugation.—जि *zī*, be born ; पि *pī*, fall ; and यि *yī*, come.

As in the above examples, all verbs will be quoted under their root-forms.

Excepting the verbs नि *ni*, take, दि *di*, give, and यि *yi*, come, all verbs whose roots end in vowels change the final *i* to *ya* (य) throughout (viii. ii. 11). Thus, the present participle of all these verbs is made by adding वाच् *wān* to the root. But the present participle of चि *chi*, eat, is खावाच् *khyawān*, not चिवाच् *chiwān*. On the other hand, the present participle of नि *ni*, take, is निवाच् *niwān*, not न्वाच् *nyawān*. This rule is a most important one, and will be met over and over again in the following pages.

Conjugation.

There are three conjugations of verbs. They only differ in the formation of the Causal Voice, and of the past participles and of the tenses derived from them. Their consideration is postponed till these tenses come to be dealt with.

Voice.

There are three voices: the Active, the Passive, and the Causal.

THE ACTIVE VOICE.

This is formed by adding the conjugational suffixes to the root direct according to the rules to be hereafter detailed.

THE PASSIVE VOICE.

This is formed by conjugating the oblique form of the verbal noun in उच् *un*, that is to say, the shortened form of the Instrumental Singular which is used before post-positions, and which ends in अन् *an*, with the verb यि *yi*, come, which may either precede or follow. Thus, from the verb कर *kar*, make, the verbal noun is कर्च् *karun*. The oblique form of this is करन् *karan*, and the Passive is करन् यि *karan^a yi*, be made, literally, come into making. Compare the Hindi देखने में जाना है *dekhnē mē jāna hai*, it comes into seeing, it is seen (viii. i. 49).

Examples of the use of the Passive are (viii. i. 50).

रान् चिवाच् चुप् बन् *ranan^a yiwān chuh ban*, the rice is coming into cooking, i.e., is being cooked.

पानम् कुट् विभाम् करम् *pāna-y chuh yiwān karan**, he, himself, is being made.

Even neuter verbs can take the passive form, without, in this case, changing their meaning (viii. i. 51). Thus,—

ज्योताम् कुट् *sītān chuh*; or

ज्योतम् विभाम् कुट् *sītān* yiwān chuh*, he is shining. The latter example is literally, he is coming into shining.

दज्जाम् कुट् *dasān chuh*, or

दज्जम् विभाम् कुट् *dasan* yiwān chuh*, he is burning.

The root बोझ *bōs*, hear, when used in the passive means 'see' (viii. i. 52). Thus,—

बोझाम् कुट् *bōsān chuh*, he hears, but,

बोझम् विभाम् कुट् *bōsan* yiwān chuh*, he is being seen.

बोझन् आत् *bōsan* āv* (*āv*, is the irregular past tense of *yī*), he was seen.

बोझन् विभि *bōsan* yiyi*, he will be seen.

If we want to express the passive of the verb 'to hear,' we must use a periphrasis. Thus,—

बोझन्तम् चन्दर् विभाम् कुट् *bōsanās andar yiwān chuh*, he is coming into hearing, he is being heard.

The root गर *gar*, work metal, may mean 'to become hard' in the Passive (viii. i. 53). Thus,—

गरम् विभाम् कुट् *garan* yiwān chuh*, it is being worked, or it is becoming hard.

The root नि *ni*, take, may mean 'to have the attention distracted' in the Passive (viii. i. 55). Thus,—

निम् विभाम् कुट् *nin* yiwān chuh*, he is being distracted, or he is being taken.

The root हि *hi*, take, may mean 'to be engaged in' in the Passive (viii. i. 56). Thus, ह्यम् विभाम् कुट् *hyān* yiwān chuh*, he is engaged (in a business), or he is being taken.

The root ड्रश् *ḍṣ*, see, is irregular. Its Passive is formed thus, ड्रश् विभाम् कुट् *drṣh yiwān chuh*, he is being seen (viii. i. 54).

In adding this termination **अन** *an*^s, we must remember that in the case of the verbs **नि** *ni*, take, **दि** *di*, give, **यि** *yi*, come, the first **अ** *a* is elided (viii. ii. 11). Thus, **निन यिवाञ् चुप्** *nin^s yiwān chuh*, he is being taken.

दिन यिवाञ् चुप् *din^s yiwān chuh*, he is being given.

यिन यिवाञ् चुप् *yin^s yiwān chuh*, it is being come by him, i.e., he is coming. In the case of other verbs ending in **इ** *i*, that vowel becomes **य** *y*. Thus,—

खि *khi*, eat, **खान यिवाञ् चुप्** *khyan^s yiwān chuh*, he is being eaten.

हि *hi*, take, **हान यिवाञ् चुप्** *hyan^s yiwān chuh*, he is being taken.

चि *ci*, drink, **चान यिवाञ् चुप्** *cyan^s yiwān chuh*, it is being drunk.

THE CAUSAL VOICE.

A root is made causal by adding **अनाच्** *anāw* (viii. iv. 2, 3). Thus, **कर** *kar*, make; **करनाच्** *karanāw*, cause to make. So, in the present tense, **कराञ् चुप्** *karān chuh*, he makes; **करनावाञ् चुप्** *karanāwān chuh*, he causes to make.

Exceptions—

The root **वुप्** *wuph*, fly, is regular. Thus, **वुपनावाञ् चुप्** *wuphanāwān chuh*, he causes to fly. But when the causal verb means 'to incite,' the *n* is changed to *l* (viii. iv. 4). Thus, **वुपलावाञ् चुप्** *wuphalāwān chuh*, he incites.

Intransitive roots containing three *akṣaras* omit the **अन्** *an* of **अनाच्** *anāw* in forming causals (viii. iv. 7). Thus,—

From—

अबर *wōbar*, be finished.

अबरावाञ् चुप् *wōbarāwān chuh*, he finishes.

काप्तर *kāṭgar*, be tawny.

काप्तरावाञ् चुप् *kāṭgarāwān chuh*, he makes tawny.

कुमल *kumal*, be tender.

कुमलावाञ् चुप् *kumalāwān chuh*, he makes tender.

चोखर *cōkhar*, be contracted.

चोखरावाञ् चुप् *cōkharāwān chuh*, he makes contracted.

જાંઘળ <i>ṭaḥḥṭaḥan</i> , be light.	જાંઘળવાણુ કુણ્ <i>ṭaḥḥṭaḥandāwān chuḥ</i> , he makes light.
મન્દચ <i>mandach</i> , be ashamed.	મન્દચવાણુ કુણ્ <i>mandachdāwān chuḥ</i> , he makes ashamed.
અજાલ <i>wōsal</i> , be red.	અજાલવાણુ કુણ્ <i>wōsalāwān chuḥ</i> , he makes red.
સમચ <i>samakḥ</i> , become visible.	સમચવાણુ કુણ્ <i>samakhdāwān chuḥ</i> , he makes visible.
અપજા <i>wōpas</i> , be born.	અપજાવાણુ કુણ્ <i>wōpasdāwān chuḥ</i> , he produces.

This exception does not apply to transitive verbs, which are regular.
Thus,—

કમવ <i>kamav</i> , earn.	કમવવાણુ કુણ્ <i>kamavandāwān chuḥ</i> , he causes to earn.
કતર <i>katar</i> , slice.	કતરવાણુ કુણ્ <i>katarandāwān chuḥ</i> , he causes to cut in slices.
કપટ <i>kapat</i> , cut (clothes).	કપટવાણુ કુણ્ <i>kapatandāwān chuḥ</i> , he causes to cut.

The root *હુણ* *wuṣṣ*, be hot, also drops the *અન* *an*. Thus, *હુણવાણુ* *kuṣṣandāwān chuḥ*, he makes hot (viii. iv. 8).

The verbs *હુજ* *wus*, be awake; *બડ* *bōḍ*, dive; *હાર* *lār*, touch; *પિલ* *pil*, arrive; *કાંપ* *kāmp*, tremble, and *રણ* *rans*, be pleased, add optionally *અવ* *av*, instead of *અવા* *andā* (viii. iv. 5, 14). Thus, *હુજવાણુ* *kuṣṣawān chu-s*, or *હુજવાણુ* *kuṣṣandāwān chu-s*, he awakens him. So *કાંપવાણુ* *kāmpawān chu-s*, or *કાંપવાણુ* *kāmpandāwān chu-s*, he causes him to tremble. The root *પ્રસ* *pras*, be born, has three forms (viii. iv. 5, 15); viz. *પ્રસવાણુ* *prasawān chuḥ*; *પ્રસવાણુ* *prasandāwān chuḥ*, and *પીનવાણુ* *pinawān chuḥ*, he causes to bear children.

The verb *ચિ* *yi*, come, makes its causal *અનનવા* *ananāw*. [This is really the causal of *અન* *an*, bring]. Thus, *અનનવાણુ* *anandāwān chuḥ*, he causes to bring.

The root *પટ* *phaṭ*, be split, makes its causal *પાટવાણુ* *phāṭawān chuḥ*, or *પાટવાણુ* *phāṭanawān chuḥ* (viii. iv. 17).

With regard to roots ending in *इ i*, the following are the forms (viii. iv. 9-13).

SIMPLE VERB.

पि *pi*, fall.

दि *di*, give.

नि *ni*, take.

चि *ci*, drink.

खि *khi*, eat.

हि *hi*, take.

CAUSAL.

पावाञ् जुङ् *pāwān chuḥ*, he causes to fall.

दावाञ् जुङ् *dāwān chuḥ*, or दिववावाञ् जुङ् *diwawāwān chuḥ*, he causes to give.

आवाञ् जुङ् *nyāwān chuḥ*, or निववावाञ् जुङ् *niwawāwān chuḥ*, he causes to take.

आवाञ् जुङ् *cyāwān chuḥ*, or आववावाञ् जुङ् *cyāwawāwān chuḥ*, he gives to drink.

आवाञ् जुङ् *khyāwān chuḥ*, or आववावाञ् जुङ् *khyāwawāwān chuḥ*, he gives to eat.

आवाञ् जुङ् *hyāwān chuḥ*, or आववावाञ् जुङ् *hyawawāwān chuḥ* (sic), he causes to take.

Regarding पि *yi*, come, see *supra*, p. 5.

Regarding चि *si*, be born, see *post*, p. 9.

Other verbs of the third conjugation form their causals by adding **rāw* (viii. iv. 20). Before this,—

if the root vowel is अ *a* it becomes ञ् *a*.

आ *ā* „ ञ् *ā*.

इ *i* „ ञ् *i*.

ओ *o* „ ञ् *o* (viii. iv. 27).

Moreover,—

if the final consonant of the root is त् *t* it becomes ञ् *tt*.

द *d* „ ञ् *tt*.

न *n* or ण् *nn* „ ञ् *tt* (viii. iv. 25).

[The only root of the third conjugation which ends in च् *th* is पाच *pāth*, become, and, according to my Paṇḍit, its causal is regular, पाचयामाचुर् *pāthandwān chuh*. पाङ्गयामाचुर् *pāṅgharāwān chuh*, is possible, but unusual].

कल *kal*, be dumb.

कल्लयामाचुर् *kalārāwān chuh*, he makes dumb.

गब्ब *gōb*, be too heavy.

गब्बयामाचुर् *gōbārāwān chuh*, he makes too heavy.

व्याध *vyāṭh*, be fat.

व्याधयामाचुर् *vyāṭharāwān chuh*, he makes fat.

कान *kān*, be one-eyed.

कान्णयामाचुर् *kāṇārāwān chuh*, he makes one-eyed.

ठीक *thik*, stand firmly.

ठीकयामाचुर् *thikārāwān chuh*, he makes to stand firmly.

तेज *tēs*, be sharp.

तेज्जयामाचुर् *tisārāwān chuh*, he makes sharp.

ब्रेड *brēṭh*, be a fool.

ब्रेडयामाचुर् *brēṭharāwān chuh*, he makes foolish.

पोड *pōṭh*, be fat.

पूडयामाचुर् *pūṭharāwān chuh*, he makes fat.

लोक *lōk*, be small.

लूकयामाचुर् *lūkārāwān chuh*, he makes small.

चत *chat*, be white.

चण्णयामाचुर् *chōṇārāwān chuh*, he makes white.

तत *tat*, be hot.

तण्णयामाचुर् *tōṇārāwān chuh*, he makes hot.

थद *thad*, be high.

थण्णयामाचुर् *thōṇārāwān chuh*, he elevates.

पद *pōd*, be pure.

पण्णयामाचुर् *pōṇārāwān chuh*, he purifies.

बन *ban*, be.

बण्णयामाचुर् *baṇārāwān chuh*, he causes to be.

तन *tan*, be thin.

तण्णयामाचुर् *tōṇārāwān chuh*, he makes thin.

The verb चक *čək*, if it means 'be sour,' makes its causal चकुरावान् चुक् *čək-rāwān chuh*; but if it means 'be angry,' its causal is चुक् चुरावान् चुक् *čuk-rāwān chuh*. The verb खल *khal*, be loose, makes its causal चकुरावान् चुक् *khāl-rāwān chuh*, or चकुरावान् चुक् *khaj-rāwān chuh*.

The following verbs form their causals optionally by adding either *andw*, or *-rāw*, (viii. iv. 19, 21, 22, 23).

First Conjugation: चक *čak*, scatter; चप *chap*, pass time; ज्ञेन *čēn*, know by a sign; मान् *mān*, confess.

Second Conjugation: चल *čal*, flee; चय *čhyann*, be split; चक *čhak*, be weary; चस *phas*, be entangled; चुड *phuṭ*, be broken; चळ *phōll*, expand (of a flower); मप *maṣ*, forget; राव *rāv*, be lost; हळ *hōkh*, be dry; हळ *hōḷ*, decay; ग्रप *grap*, be digested.

Third Conjugation: चठ *tyaṭh*, be bitter.

Thus, चकुरावान् चुक् *čai-rāwān chuh*, or ज्ञेनावान् चुक् *čēnanāwān chuh*; चलरावान् चुक् *čal-rāwān chuh*, or चलयवान् चुक् *čalanāwān chuh*; चकुरावान् चुक् *tyaṭh-rāwān chuh*, or चठनावान् चुक् *tyaṭhandāwān chuh*.

The root चक *čak* does not alter its meaning in the causal in *-rāw*. Thus, चकान् चुक् *čakān chuh*, चकुरावान् चुक् *čak-rāwān chuh*, both mean 'he scatters.' To give a causal meaning it has चकनावान् चुक् *čakanāwān chuh*, or चकुरावान् चुक् *čak-rāwān chuh*.

The root चप *chap* has for its causal चपरावान् चुक् *čap-rāwān chuh*, चपनावान् चुक् *chapānāwān chuh*, or चपरावान् चुक् *čōp-rāwān chuh*.

The following verbs of the third conjugation form their causals in *andw*, and not in *-rāw* (viii. iv. 17) चळ *k-č*, be wet; चळ *gōh*, shine; चक *grak*, boil over; चोत *sōt*, shine; चक *t-č*, run; चळ *tāl*, smart; चोत *tōṣ*, be satisfied (according to my Paṇḍit, this verb belongs to the 2nd conjugation); चोर *dōr*, run; चोत *nāp*, shine; चोत *nil*, become blue; चिच *pis*, boil over; चिच *pēṭ*, exude; चोर *pōr*, be competent; चार *prār*, wait (according to my Paṇḍit, this verb belongs to the 2nd conjugation); चव *phab*, be excellent; चर *phar*, be stolen; चळ *phal*, become old (of clothes); चुच *phuṣ* or चुच *phuh*, be inwardly angry; चेर *phēr*, go round; चोर *phōr*, quiver (according to my Paṇḍit, this verb belongs

to the 2nd conjugation); बाद् *bād*, be powerful; बास् *bās*, become clear (according to my Paṇḍit, this verb belongs to the 2nd conjugation); बुद् *buḍ*, be old; ब्रस् *bras*, shine; यास् *yāp*, pervade; रम्ब *ramb*, be beautiful; रस् *ras*, be full of juice; रीस् *rōṣ*, be preferred; रीत् *rōt*, be stopped; रद् *rōḍ*, persistently follow; र्म् *rōṃ*, be worn out; ल्याद् *lyāḍ*, be conquered; लोर् *lōr*, become deficient. Thus, क्ख्वावाक् कुक् *k^oṣṣānāwān chuḥ*, not क्ख्वावाक् कुक् *k^oṣṣānāwān chuḥ*.

All causal verbs in **rāw*, may optionally drop the syllable *āw* in the termination, and add **r* instead of **rāw* (viii. iv. 24). Thus,—

Instead of—

We may have—

क्ख्वावाक् कुक् *kṣ^oṣṣānāwān chuḥ*

क्ख्वाक् कुक् *kṣ^oṣṣān chuḥ*

म्बवावाक् कुक् *gḥb^orāwān chuḥ*

म्बवाक् कुक् *gḥb^orān chuḥ*

क्ख्वावाक् कुक् *kṣ^oṣṣānāwān chuḥ*

क्ख्वाक् कुक् *kṣ^oṣṣān chuḥ*

and so on.

The following verbs form their causals by merely lengthening their root vowels (viii. iv. 28).

तर *tar*, be crossed. Causal ताराक् कुक् *tārān chuḥ*, he crosses.

मर *mar*, die. माराक् कुक् *mārān chuḥ*, he kills.

दल *ḍal*, pass over. दाढाक् कुक् *ḍālān chuḥ*, he causes to pass over.

लग *lag*, be with. लागाक् कुक् *lāgān chuḥ*, he unites.

When मर *mar* (18, 28), means 'unite,' and when लग *lag* (28) means 'suffer pain,' or 'fit,' they are regular. Thus, मरवावाक् कुक् *marānāwān chuḥ*, he causes to unite; लगवावाक् कुक् *lagānāwān chuḥ*, he causes to suffer pain.

The following are quite irregular,—

जि *si*, be born. Causal जीव्वाक् कुक् *jīv^ovān chuḥ*, he brings forth (26).

खस *khas*, ascend. खाराक् कुक् *kḥārān chuḥ*, he causes to ascend (29).

वस *vas*, descend. वाराक् कुक् *vārān chuḥ*, he brings down (29).

सुप्त <i>sūṭṭ</i> , go to sleep.	सुप्तु चू <i>sūwān chuh</i> , he puts to sleep (30).
दह <i>das</i> , burn.	दहानु चू <i>xālān chuh</i> , he burns (act.) (31).
देख <i>dēṣ</i> , see.	देखानु चू <i>hāwān chuh</i> , he shows (32).
गडाह <i>gaṭah</i> .	पकनवानु चू <i>pakanāwān chuh</i> , he drives.
	गडाहवानु चू <i>gaṭahandāwān chuh</i> , he despatches (33).
	Thus, गोवन पकनवानु चू <i>gōvān pakanāwān chuh</i> , he drives the cows;
	अंगार गडाहवानु चू <i>gaṅgāyā gaṭahandāwān chu-s</i> , he sends him to the Ganges.
उठ <i>uṭh</i> , rise.	उठानु चू <i>tulān chuh</i> , he raises, he lifts up; but उठनवानु चू <i>uṭhanāwān chuh</i> , he causes so and so to rise (34).

Verbal Suffixes.

Before proceeding to the consideration of the conjugation of the verb, it is necessary to describe in detail one remarkable feature of the Kāçmiri language, which it shares with other languages of the North-Western group of the Indo-Aryan Vernaculars, namely, the facility with which the meaning of the verbal stem can be modified by the addition of suffixes. Indeed, it may be said that, given the form of a tense-stem, there is usually no conjugation, in the proper sense of the word, at all. In most cases, suffixes, which may be added, or detached, at pleasure, and most of which have an independent recognised existence, are added, and give the various modifications of meaning which we designate number and person, or of negation, affirmation, and so on, by forming true compound words, and without becoming merged in the base in the form of terminations. Thus, take the word कर् *kar*. This means 'made,' and may mean, 'made by me,' 'made by us,' 'made by him' and so on. That is to say, it means, 'I made,' 'we made,' 'he made,' &c. If we wish to lay stress on the person who made, we may say तमि कर् *tamⁱ kar*, 'by him made,' i.e., 'he made.' Instead, however of using तमि *tamⁱ*, the instrumental singular of the third

personal pronoun, in Kāśmīrī we may optionally add the suffix $\text{न् } n$, which means 'by him,' just as much as $\text{तस्मिन् } tasmī$ does, and we get $\text{करन् } kārū-n$, which also means 'made by him,' or 'he made.' Suppose we want to express who was made by him, and that the person is the speaker, then we can say $\text{बुद्ध करन् } bōḥ kārū-n$, 'I was made by him,' i.e., 'he made me.' Instead, however, of $\text{बुद्ध } bōḥ$, we may add the suffix $\text{अस् } as$, which means 'I.' We thus get $\text{करन् अस् } kārū-n-as$, 'I was made by him,' i.e., 'he made me.' Again, if we wish to emphasise the fact that I was the person made, we can add the suffix $\text{ति } ti$, and we get the form $\text{करन् अस् ति } kārū-n-as-ti$, which means, 'I also was made by him,' 'he made me also.' Again, if we want to make the verb interrogative, we can add, after all these, the interrogative particle, $\text{आ } ā$, thus, $\text{करन् अस् ति आ } kārū-n-as-ty-ā$, 'was I also made by him?' 'did he make me also?'

The above examples will show the freedom with which these suffixes are used in Kāśmīrī. They can be combined almost *ad infinitum*. These suffixes may be divided into two classes, adverbial and pronominal, and in this order, I now proceed to discuss them.

ADVERBIAL SUFFIXES.

These suffixes are added to all verbs. Before all these the final $\text{च् } h$ of a verbal form is elided (iv. 131). The ordinary rules of *sandhi* also occur. Thus i and u before $ā$ become y and w respectively, ya ($ḍ$) + $ā$ becomes $yā$, and a + $ā$ becomes $ā$.

1. $\text{न } n^o$. This negatives the verb (viii. i. 13). Thus,—

$\text{करान् चुह् } kārān chuh$, he makes. $\text{करान् चुन } kārān chun^o$, he does not make.

$\text{करान् चिह् } kārān chih$, they make. $\text{करान् चिन } kārān chin^o$, they do not make.

$\text{करान् चह् } kārān chēh$, she makes. $\text{करान् चन } kārān chēn^o$, she does not make.

$\text{करान् चह् } kārān chēkh$, thou (fem.) makest. $\text{करान् चह्न } kārān chēkhn^o$, thou dost not make.

$\text{करि } kari$, he will make. $\text{करिन } karin^o$, he will not make.

$\text{गयो } gayō$, he went. $\text{गयोन } gayōn^o$, he did not go.

$\text{पक् } pak$, he went. $\text{पक् न } pak^o$, he did not go.

2. वा ढ. This gives an interrogative force to the verb (viii. i. 14).
Thus,—

करान् चुह् <i>karān chuh</i> , he makes.	करान् च्वा (for चुह्+वा, चु+वा) <i>karān chwā</i> , does he make ?
करान् चह् <i>karān chēh</i> (lit. <i>chyah</i>), she makes.	करान् च्या <i>karān chyā</i> , does she make ?
करि <i>kari</i> , he will make.	कयि <i>karyā</i> , will he make ?
परव् <i>parav</i> , we shall read.	परवा <i>parawā</i> , shall we read ?
करोन् <i>karyōn</i> , he made.	करोना <i>karyōnā</i> , made he ?
करन् <i>karun</i> , he made.	करना <i>kar-nā</i> , made he ?
गयोव् <i>gayōv</i> , he went.	गयोवा <i>gayōvā</i> , did he go ?
पक् <i>pak</i> , he went.	पक्वा <i>pak-wā</i> , did he go ?

In the first and third persons Feminine, अय् *ay* is substituted for वा ढ, when the person addressed is a woman. If a man is addressed, अ • is used in the first person Singular, and वा ढ in the first person Plural, and in the third person.

Thus, करान् अह् *karān chēs*, am I (fem.) making ? here a man is addressed. If a woman is addressed, the speaker would say अह् अह् *chēsay*.

करान् च्या अह् *karān chyā (chēh + ā) as*, are we (fem.) making ? If a woman is addressed, the speaker must say अह् *chēs*. See No. 4.

3. अ •. This may be substituted for वा ढ, in the following cases.

(a) In the first person Singular Masculine (viii. i. 15)

Thus,—

करान् चुह् *karān chus*, I make. करान् चुह् *karān chus* (instead of करान् चुवा *karān chusā*), am I making ?

(b) Always in the first person Singular Feminine, when a man is addressed (viii. i. 17). Thus,—

करान् अह् *karān chēs*, I (fem.) make. करान् अह् *karān chēs*, am I (fem.) making ? Here the speaker is addressing a man. If she was addressing a woman she would say करान् अह् *karān chēsay*.

(c) Honorifically in the second person Singular and Plural (viii. i. 15).

कराञ् चुक् *karān chukh*, thou makest. कराञ् चुक् *karān chukh**, does Your Honour make ?

कराञ् चिक् *karān chiw**, you make. कराञ् चिक् *karān chiw**, do your Honours make ? Note here that the vowel remains short.

4. अय् *ay* or, after a vowel, य् *y*. Used as follows, instead of आ or ए *.

(a) In the first person Singular and Plural Feminine, and in the third person Singular and Plural Feminine (viii. i. 17, 18), when a woman is addressed. Thus,—

कराञ् अय् *karān chēs*, I (fem.) make. कराञ् अयय् *karān chēsay* am I (fem.) making ? Here the speaker is addressing a woman. If she were addressing a man, she would say कराञ् अय *karān chēs**.

कराञ् अय् अयि *kārān chēh* *as**, we (fem.) make. कराञ् अय् अयि *karān chēy as**, are we (fem.) making ?

कराञ् अय् अय् *karān chēh sōh*, she makes. कराञ् अय् अय् *karān chēy sōh*, is she (fem.) making ?

कराञ् अय् तिम *karān chēh* *tim**, they (fem.) make. कराञ् अय् तिम *karān chēy tim**, are they (fem.) making ?

In the three last, the speaker is also addressing a woman. If she were addressing a man, she would say आ *chyd*, instead of अय् *chēy*.

(b) In the second person Feminine optionally instead of ए *a*, when a woman is addressed honorifically (viii. i. 16). Thus,—

कराञ् अय् *karān chēkh*, thou (fem.) makest. कराञ् अयय् *karān chēkhay*, or कराञ् अय *karān chēkh**, is Your Honour (fem.) making ? Here the speaker is necessarily addressing a woman.

कराञ् अय *karān chēw**, you (fem.) make. कराञ् अयय् *karān chēway*, or कराञ् अय *karān chēw**, are Your Honours (fem.) making ? The speaker is again addressing women.

5. ति *ti* (iv. 179). This suffix is used to signify 'also,' 'indeed.' Thus,—

कराञ् चुह् *karān chuh*, he makes. कराञ् चुति *karān chuti*, he makes also.

करि *kari*, he will make. करिति *kariti*, he will indeed make.

6. ना *nā*, नञ् *nay* (viii. i. 14, 16). This is a compound of न *n* (No. 1) and आ *ā* (No. 2) or अ *a* (No. 3), or of न *n*, and अञ् (No. 4). It gives the force of an interrogative negative, and is used like the separate parts. Thus,—

कराञ् चुह् *karān chuh*, he makes. कराञ् चुना *karān chunā*, does he not make?

So कराञ् चना *karān chēnā*, does she not make?

करोन् क्योन् *karyōn*, he made. करोन्ना *karyōnnā*, did he not make?

करि *kari*, he will make. करिना *karinā*, will he not make?

कराञ् चक् *karān chēkh*, thou (fem.) makest. कराञ् चक्ना *karān chēkhnā*, dost thou (fem.) not make?

कराञ् चक्नञ् *karān chēkhñay*, does Your Honour (fem.) not make?

कराञ् चव *karān chēw*, you (fem.) make. कराञ् चवना *karān chēwānā*, do you (fem.) not do? or कराञ् चवनञ्

karān chēwāñay, do Your Honours (fem.) not make?

7. त्या *tyā* or त्वञ् *tyay*. This is a combination of ति *ti*, (No. 5) and आ *ā* (No. 2), or अञ् *ay* (No. 4). It implies a question with emphasis (viii. i. 14). Thus,—

कराञ् चुत्या *karān chutyā*, does he make (it)?

करोन्त्या *karyōntyā*, did he make (it)?

करित्या *karityā*, will he make (it)?

कराञ् चवत्वा *karān chēwatyay*, do Your Honours (fem.) make (it)?

8. सन *san*, सना *sand*, सासन *āsan*, used in a question with doubt. If there is an interrogative word also in the sentence, it is added to it. Otherwise it is added to the verb. [सना *sand* is not used with a verb].

The वा *a* of सना *sanā* and वाचन *āsan**, is suffix No. 2 already described (viii. i. 25, 28). Thus,—

खायान् खाचन *khyawān chwāsan** (*chuh + āsan**), is he really eating?

खाचन खावान् क्वा *kyāsan** (*kyāh + san**) *khyawān chwā*, what, is he really eating?

खाचन खावान् कुक् *kyāsanā khyawān chuh*, what, is he eating?

बह ब्रह्माचन वाचान् बिक् *baḥ kaityāsan** (*kaiti + āsan**) *ādān chih* how many brahmans are there really?

करचना बानि विवान् कुक् *karsanā bāgⁱ yiwān chuh*, at what hour is he coming? (*kar*=when? बानि *bāgⁱ*=Skr. *bhāga*, a portion of the day or night).

करचना विवि *karsanā yivi*, when will he come?

कुनिचन वाचवान् क्पिⁱ *sanā āsuhān*, how many may there be?

कनिसन वोचु *katisanā ōs**, where was he?

9. वा *sā*. This is the vocative particle (*vide ante*, Vol. lxvii, p. 92). It is used exactly like सन *san**. Thus,—

ब्रह्मवाचान् कुक् वाचि *kaityāsā* (*kaiti + ā-sā*) *lūkḥ āsⁱ*, how many people were there?

PRONOMINAL SUFFIXES.

1. Before these as before all other suffixes, the final च *h* of a verb is elided (iv. 131). So also, an initial वा *a* of a suffix is elided when the verb, either after the elision of च *h* or not, ends in a vowel (viii. i. 39). Thus, कुक् + चक् *chuh + am* becomes first कु + चक् *chu + am*, and then कु + च *chu + m* = कुक् *chum*, there is to me.

2. If the final च *kh* of a suffix is followed by another pronominal (not an adverbial) suffix commencing with a vowel, the च *kh* becomes च *h* (viii. i. 88). Thus,—

करान् कुक् *karān chu-h-as* (for *chu-kh + as*), thou makest for him.

करान् कुक् *karān chu-h-akh*, thou makest for them.

3. The termination. चक् *av* becomes वो *ō* before suffixes (viii. ii. 18). Thus,—

करोक् *karō-th* (*karav + ath*), we shall make thee.

4. The termination इक् *iv* becomes यू *yū* before suffixes. Thus,—
कर्यू *karyū-m* (for *kariv+am*), make ye for me, or make ye me.

When suffixes are added to the root direct, in the second singular imperative, a उ *u* is inserted (viii. i. 16). Thus,—

कर *kar*, make thou. करुक् *karu-m*, make thou for me,
or make me.

When suffixes are added to the 3rd person singular of the Future, indicative, the अ *a* of the suffix is not elided. Thus, करि *kari*, he will make, करेक् *kary-as*, not करिक् *kari-s*, he will make for him. This does not hold with the suffixes of the second person. Thus, करिक् *kari-y*, he will make for thee, करिक् *kari-w**, he will make for you.

[When interrogative and other adverbial suffixes are added to the verb, they follow the pronominal suffix. *E.g.*, चुना *chu-m-ā*, is there to me? So चुनावन *chu-m-āsan**, &c.].

Some verbs are never used without pronominal suffixes of the dative case (viii. i. 45). These are,—

कर *kar*, be inwardly wrathful.
कर *phōṣ*, be inwardly wrathful.
पुह *phuh*, be inwardly wrathful.
मर *marṭ*, be inwardly wrathful.
बुह *wuṭ*, be burnt.
विह *phit*, forget.
त्यम् *tyamb*, look eagerly (viii. iii. 45).

Moreover these verbs are always conjugated in the feminine, whether the subject is masculine or feminine. They are then used as impersonal verbs. Thus,—

करान् अक् *karān chē-s*, lit. there is inward anger to him. *I.e.*,
he is inwardly angry.

Similarly, करान् अक् *phōṣān chē-s*, पुहान् अक् *phuhān chē-s*, मरान् अक् *marṭān chē-s*. Again करान् अक् *karān chē-m*, there is inward anger to me, I am inwardly angry, and so on. Again, बुहान् अक् *wuṭān chē-s*, there is burning to him, *i.e.*, he is burning (inwardly); विहान् अक् *phitān chē-s*, there is forgetfulness to him, he forgets: त्यम् *tyambān chē-s*, he looks eagerly.

Sometimes full pronouns are used instead of suffixes (viii. i. 46). Thus,—

तमिस् त्ररान् अस् tamis tārān chāh, there is inward anger to him.

The verb गच्छ् gacch, be proper, be desirable, is also used with the dative (viii. i. 47). Thus,—

तमिस् त्ररान् कुप् त्ति पराहं tamis gatshān chuḥ si parahā, to him it is desirable that I should read. He thinks it proper that I should read. This is only in the third person. For the other persons always, and for the third person optionally, suffixes are used when they exist (viii. i. 48). Thus,—

गच्छान् कुप् gatshān chu-m, it is proper for me.

गच्छान् कुप् gatshān chuḥ (no suffix), it is proper for us.

गच्छान् कुप् gatshān chu-y, it is proper for thee.

गच्छान् कुप् gatshān chu-w, it is proper for you.

गच्छान् कुप् gatshān chu-s, it is proper for him.

गच्छान् कुप् gatshān chu-kh, it is proper for them.

This applies only to the present tense.

FIRST PERSON.

The suffix of the *Nominative Singular* is अस् as, which is not used with the *Future tense* (viii. i. 43). Thus,—

करान् कुप् karān chu-s, I make.

पकुप् paku-s, I went.

करोमिन् कर्यो-न-अस्, I (as) was made (karyō) by him (an). I.e., he made me.

But कर kar, not करस् kara-s, I shall make. करस् kara-s means 'I shall make for him' (*vide post*, third person).

For other cases of the singular, the suffix is अम् am (viii. i. 24). Thus,—

करान् कुप् karān chu-m, he makes me, or for me.

करान् द्विप् karān chi-m, they make me, or for me.

कचम् kachu-m, made by me, I made.

There are no *Plural Suffixes* of the first person: the full pronouns are used instead (viii. i. 44). Thus,—

करान् कुप् अस् karān chuḥ aś, he makes us, and so on.

SECOND PERSON.

For the *Nominative Singular* the suffix is **अक्** *akh*, which is used as follows (viii. i. 36). Thus,—

करान् कुक् *karān chhu-kh*, thou makest.

करक् *kara-kh*, thou wilt make.

कराहक् *karahā-kh*, (if) thou hadst made.

पकुक् *paku-kh*, thou wentest.

करमक् *kar-m-akh*, thou wast made by me, *i.e.*, I made thee.

करोनक् *karyō-n-akh*, thou wast made by him, *i.e.*, he made thee.

For the *Accusative Singular*, **अथ** *ath* is used in the first person singular and plural (viii. i. 37). Thus,—

करथ *kara-th*, I shall make thee.

करोथ *karō-th* (*karav+ath*), we shall make thee.

करान् कुसथ *karān chu-s-ath*, I make thee.

करान् चिथ *karān chi-th*, we make thee.

We cannot use this suffix with the third person. Thus, we cannot say करिथ *kari-th*, he will make thee. We must use instead the suffix **अय्** *ay*, which properly belongs to the Dative. Thus,—

सुह करिअ *suh kari-y*, he will make thee, or for thee.

तिअ करनअ *tim karan-ay*, they will make thee, or for thee.

सुह करान् कुअ *suh karān chu-y*, he makes thee, or for thee.

तिअ करान् चिअ *tim karān chi-y*, they make thee, or for thee.

The same suffix (**अथ** *ath*) is also used for the *Agent Singular* with the past tenses of transitive verbs. Thus,—

करथ *karu-th*, made by thee, *i.e.*, thou madest.

करोथ *karyō-th*, made by thee, *i.e.*, thou madest.

For the *Dative Singular* and also (when the verb is in the third person) for the *Accusative Singular*, the suffix **अय्** *ay* is used (viii. i. 40). Thus,—

करान् कुअ *karān chu-y*, he makes for thee, or thee.

करान् कुसअ *karān chu-s-ay*, I make for thee.

करान् चिअ *karān chi-y*, we make for thee.

कराञ् चिच् *karān chi-y*, they make for thee, or thee.

करिच् *kari-y*, he will make for thee, or thee.

This form is liable to certain changes in the Aorist and Pluperfect tenses of verbs. These will be found duly explained in the proper place. With the Past Conditional this suffix may have the force of the Accusative.

For all cases of the *Plural*, the suffix is व् *w*. Thus,—

Nominative—

कराञ् चिच् *karān chi-w*, you make.

Accusative or Dative—

कराञ् चुच् *karān chu-w*, he makes you, or for you.

कराञ् चिच् *karān chi-w*, they make you, or for you.

कराञ् चुच्च् *karān chu-s-w*, I make you, or for you.

Agent—

करच्च् *kar-w*, made by you, you made.

THIRD PERSON.

There is no pronominal suffix of the *Nominative Singular or Plural*.

The pronominal suffix of the *Dative Singular* is अच् *as* (viii. i. 33).

Thus,— (masculine).

कराञ् चुच्च् *karān chu-s-as*, I make for him.

कराञ् चुच्च् *karān chu-h-as* (*chu-kh + as*), thou makest for him.

कराञ् चुच् *karān chu-s*, he makes for him.

कराञ् चिच् *karān chi-s*, we make for him.

कराञ् चिच्च् *karān chi-wa-s*, you make for him.

कराञ् चिच् *karān chi-s*, they make for him.

करच्च् *kara-s*, I shall make for him.

So also for the feminine, कराञ् अच्च् *karān che-s-as*.

[This suffix is also used for the *Accusative*, when the verb is in the third person. Thus, कराञ् चुच् *karān chu-s*, he makes him, कराञ् चिच् *karān chi-s*, they make him].

For other oblique cases of the singular, अन् *an* is used (viii. i. 34).

Thus,—

Accusative—

कराञ् चुच्च् *karān chu-h-an* (*chu-kh + an*), you make him.

अखाञ् चुच्च् *khyawān chu-h-an*, you eat him.

अस *as* is however, used for अन् *an* with the third person. Thus, करान् चुन् *karān chu-s*, not करान् चुन् *karān chu-n*, he makes him.

Agent—

करान् *kāru-n* (कर् *kar* + अन् *an*), made by him, he made.

For all cases of the plural, the suffix is अक् *akh* (viii. i. 35). Thus,—

करान् चुसक् *karān chu-s-akh*, I make for them, or I make them.

करान् चुक् *karān chu-kh*, he makes for them, or makes them.

करान् *kāru-kh*, made by them, they made.

Moods and Tenses.

The Kāçmiri verb has four Moods, *vis.*, the Indicative, the Imperative, the Benedictive, and the Conditional.

The Indicative Mood is usually credited with eight tenses, *vis.*—

1. The Present.
2. The Imperfect.
3. The Future.
4. The Past.
5. The Aorist.
6. The Pluperfect.
7. The Perfect.
8. The Periphrastic Pluperfect.

Of these, Nos. 2, 7, and 8, are not discussed by Īçvara-kaula in his grammar. I shall, however, give short notices of them for the sake of completeness. Nos. 1, 2, 7, and 8, are all periphrastic tenses, made up of Participles conjugated with auxiliary verbs. In No. 1, the Present participle is conjugated with the Present tense of the auxiliary verb, and in No. 2, it is conjugated with the Past tense of the same. In No. 7, the Past participle is conjugated with the Present tense of the same verb, and in No. 8, with its Past tense.

The Imperative Mood has three tenses, *vis.*—

1. The Present.
2. The Future.
3. The Past.

The Present Imperative has two forms, a Simple, and a Modified.

The Benedictive Mood has one tense, which may be called the Future.

The Conditional Mood has two tenses, *vis.*—

1. A Present-Future. This is the same in form as the Future Indicative.
2. A Past.

Other tenses may be manufactured on the analogy of Hindi, but they are not in frequent use. Thus, सुह करान् जाति *suh karān āni*, equivalent to the Hindi वह करना होगा *wah kar'ā hōga*, he will (probably) be making. It is unnecessary to make a list of these. They can be made up as required.

Some verbs are irregular in the use of their tenses. These are the following.

The root ज्ञान *sān*, know, when it means to know how to do a thing, uses the Future in the sense of the Present (viii. i. 58). Thus,—

करन् ज्ञाति *karun sāni*, he knows how to make a thing.

पारन् ज्ञानन् *parun sānan*, they know how to read.

So also, अज्ञात् ज्ञाति *ajñāṭh sāni*, he knows a great deal.

विद्या ज्ञाति *vidyā sāni*, he is a learned man (lit. he knows knowledge).

In the same way, in writing the ceremonial part of a letter, a past tense is sometimes used instead of the imperative. Thus, तमिस् त्वत्तु तमिस् वसन्तात् *tamiś tyūkhu-ti tūn* namaskār*, to him was there written-by-thee our compliment, i.e., write our compliments to him.

The root पाठ *pāth*, be, become, has no regular Present; and uses the Future for that tense (viii. i. 59). Thus,—

पाठ *pāth**, I am.

पाठन् *pāthaw*, we are.

पाठस् *pāthakh*, thou art.

पाठिस् *pāthiv*, you are.

पाति *pāthi*, he is.

पाठन् *pāthan*, they are.

For the Past tense, the following forms are used.

1 पाठन्त *pāthahā*, I was.

पाठन्त *pathahāu*, we were.

2 पाठन्तस् *pāthahākh*, thou wast.

पाठिन्तस् *pāth'hiv*, you were.

3 पाठिन्त *pāthihā*, he was.

पाठन्त *pāthahān*, they were.

These forms are properly those of the Past Conditional. This verb has no verbal nouns.

Gender, Number and Person.

GENDER.

The verb has two Genders, Masculine and Feminine. The Future Indicative, and the Imperative, Benedictive, and Conditional Moods, do not however, make any change for Gender. Their Masculine and Feminine forms are identical.

Some verbs are conjugated only in the Feminine. They are all impersonal. They are,—

ज्जर *jar*, be inwardly wrathful (viii. i. 45).

ज्ज *phōp*, be inwardly wrathful.

जुज *phuḥ*, be inwardly wrathful.

मर्जे *marṭa*, be inwardly wrathful.

जुज *wuṭa*, be burnt.

जिज *phīṭa*, forget.

त्यं *tyamb*, look eagerly, (viii. iii. 45).

जुज *juv*, quarrel (viii. iii. 9). { These two are feminine and
मोरव *mōrav*, bear pain. { impersonal in the past
tenses only.

The peculiarities of these verbs will be found described in the proper places. The first six form one group, which is known as the ज्जरादि *jarādī*, or '*jar* and the others,' which will be frequently met with in the course of this article.

NUMBER. There are two numbers,—singular and plural (viii. i. 4). There is no dual. तिज् चिज् पराज् *tim chih parān*, means 'they two,' or 'they (many) are reading.'

PERSON. There are three persons,—first, second, and third (viii. i. 3).

The first person is more worthy than the second, and the second than the third (viii. i. 5).

Thus, तुज् न ज्ज् परज् *suh tō jar pariv*, do thou and he read (imperative).

ज्ज् न ज्ज् परज् *jar tō bōh parav*, let thee and me read.

तुज् न ज्ज् परज् *suh tō bōh parav*, let him and me read.

तुज् न ज्ज् न ज्ज् परज् *suh tō jar ta bōh parav*, let him and thee and me read.

Auxiliary Verbs, and Verbs Substantive.

There are many verbs meaning 'to be' in Kāçmiri. The following are the two commonest forms, and they are used not only as verbs substantive, but also as auxiliary verbs.

PRESENT. I am (viii. i. 11, 12).

SINGULAR.			PLURAL.	
Person.	Masculine.	Feminine.	Masculine.	Feminine.
1	චුඡු <i>chu-s.</i>	ඡඡු <i>chē-s.</i>	චිචු <i>chih.</i>	ඡඡු <i>chēh.</i>
2	චුඡු <i>chu-kh.</i>	ඡඡු <i>chē-kh.</i>	චිචු <i>chi-w°.</i>	ඡඡු <i>chē-w°.</i>
3	චුඡු <i>chuh.</i>	ඡඡු <i>chēh.</i>	චිචු <i>chih.</i>	ඡඡු <i>chēh.</i>

Negative form චුඡුඡු *chu-s-n°*, &c., see p. 11.

Interrogative form චුඡා *chu-s-ā*, චුඡු *chu-s°*, &c., see p. 12.

Negative-interrogative form චුඡුඡා *chu-s-nā*, see p. 14.

Emphatic form චුඡුති *chu-s-ti*, see p. 14.

Emphatic-interrogative form චුඡුඡා *chu-s-ty-ā*, see p. 14.

PAST. It was.

SINGULAR.			PLURAL.	
Person.	Masculine.	Feminine.	Masculine.	Feminine.
1	චොඡු <i>ōsu-s.</i>	චොඡු <i>ōs°-s.</i>	චොචි <i>ōs°.</i>	චොඡු <i>ōs°.</i>
2	චොඡු <i>ōsu-kh.</i>	චොඡු <i>ōs°-kh.</i>	චොචි <i>ōs°-w°.</i>	චොඡු <i>ōs°-w°.</i>
3	චොඡු <i>ōs°.</i>	චොඡු <i>ōs°.</i>	චොචි <i>ōs°.</i>	චොඡු <i>ōs°.</i>

Negative form චොඡුඡු *ōsu-s-n°*, &c., see p. 11.

Interrogative form චොඡා *ōsu-s-ā*, &c., see p. 12.

Negative-interrogative form චොඡුඡා *ōsu-s-nā*, &c., see p. 14.

Emphatic form චොඡුති *ōsu-s-ti*, &c., see p. 14.

Emphatic-interrogative form චොඡුඡා *ōsu-s-ty-ā*, &c., see p. 14.

These verbs take the usual pronominal suffixes. The following are examples.

सुह् चुम् *suh chu-m*, he is to me, *est mihi*, I have him.

स चय् *s° chē-y*, she is to thee, thou hast her.

तिम् चिम् *tim chi-s*, they are to him, he has them.

सुह् ओसुम् *suh ōsu-m*, he was to me, I had him.

स चासुम् *s° ās°-s*, she was to him, he had her.

Any other tenses required of the auxiliary verb are formed (like the past) regularly from the root चास *ās*, be. Thus, Future चासि *āsi*, he will be. It is unnecessary to give these forms.



THE
CONJUGATION
OF THE
ACTIVE VERB.

Verbal Nouns.

THE INFINITIVE. This is formed by adding *उन् un*, *उन् un**, or *अन् an** to the root. It is an abstract noun. Its formation is fully described in the chapter on Primary Suffixes. See Nos. 16, 17, 18 (*ante* Vol. lxvii, pp. 202 and ff.) Examples are *करन् karun*, *करन् karun**, and *करन् karan**, to make, making (ix. ii. 2, 3).

करन् karun, belongs to the first declension, and the other two to the second. All are masculine. They are declined as follows.

Singular.	Nom. करन् <i>karun</i> .	करन् <i>karun*</i> or करन् <i>karan*</i> .
	Acc. करन् <i>karanas</i> .	Not used.
	Ag. करन् <i>karanan</i> .	करन् <i>kar+n*</i> .
	Obl. करन् <i>karan*</i> .	करन् <i>karani</i> .
Plural.	Nom. करन् <i>karan</i> .	करन् <i>kar+n*</i> .
	Acc. करन् <i>karanan</i> .	Not used.
	Ag. करन् <i>karanau</i> .	Not used.
	Obl. करन् <i>karanau</i> .	Not used.

The various cases are used as gerunds. Thus, Dat. करन् *karanas kyut**, for making. The oblique form in *अनि ani*, is specially used to indicate intention (ix. i. 18). Thus, *परन् पठन् parani gatahān chuh*, he is going to read; *रन् रन् ranani gauv*, he went to cook; *अन् अन् khēni gatahi*, he will go to eat.

Roots ending in vowels form the Infinitive only in *अन् an** (ix. i. 21, 24). Thus, from *चि chi*, eat, *अन् chyan**; from *चि ci*, drink, *अन् cyan**. This applies only to the nominative singular. Thus, Acc. Sing., *अन् chyanas*. As usual, *नि ni*, take; *दि di*, give; and *यि yi*,

come, are exceptions. Their Infinitives are निन् (न्युन्) *nyun**, Acc. Sing., निनस् *ninas*, or निनिस् *ninis*, and so on for the other two.

The following verbs have feminine infinitives. They never use the ordinary masculine forms (ix. ii. 24, 25).

ह्रस्व <i>hṛasv</i> , be inwardly wrathful.	Infinitive हरिन् <i>hṛin</i> , to be so.
कुव <i>kuv</i> , quarrel.	„ कृविन् <i>kṛvin</i> , to quarrel.
मोरव <i>mōrav</i> , bear pain.	„ मोरवन् <i>mōravān</i> , to bear pain.
मर्त्त <i>martṭ</i> , be impatient.	„ मर्त्तन् <i>martṭan</i> , to be impatient.

The verbs कृ *kṛ**, pluck the hair; विस् *phits*, forget; क्रव *phōp*, be inwardly angry; कुव *phuh*, be inwardly angry; वज्रव *wazav*, moisten; and वृत् *wutṭ*, be burned, may either have a masculine infinitive in वन् *un*, etc., or a feminine one in वन् **n* (ix. ii. 25, 26). Thus, कृवन् *kṛsun* or कृवन् **n*, to pluck the hair (*sensu obsceno*). A great many other verbs also optionally form abstract nouns of the feminine gender. These are all described under the head of primary suffixes.

NOUNS OF AGENCY. There are three forms of these. The first is made by adding अवन् *awun**, to the root. Thus, करवन् *karawun**, a doer (ix. i. 25-27). If the root ends in र *i*, अव *aw* is inserted, and the र *i* is changed to य *y*. Thus, खि *khi*, eat, ख्यावन् *khyawawun**, a doer. Exceptions, as usual, are नि *ni*, take; दि *di*, give; and यि *yi*, come. These form their nouns of agency as follows, निवन् *niwawun**, a taker, and so on for the other two. The feminine of करवन् *karawun** is करवन् *karawān*, and the noun is thus declined. See article on Primary Suffixes, No. 4, (Vol. lxvii, p. 195).

	MASCULINE.	FEMININE.
Singular. Nom.	करवन् <i>karawun</i> .*	करवन् <i>karawān</i> .
Acc.	करवन्निस् <i>karawanis</i> .	करवन् <i>karawāñḍ</i> .
Ag.	करवन्नि <i>karawānḥ</i> .	करवन्नि <i>karawāñi</i> .
Plural. Nom.	करवन्नि <i>karawānḥ</i> .	करवन् <i>karawāñḍ</i> .
Acc.	करवन्निन् <i>karawanyan</i> .	करवन्निन् <i>karawāñan</i> .
Ag.	करवन्निन् <i>karawanyau</i> .	करवन्निन् <i>karawāñau</i> .

The second form of the Noun of Agency is made by adding **करन्वोल्** *karanwōl*, to the root (ix. i. 28-31). Thus, **करन्वोल्** *karanwōl*, a doer. An example of a verb ending in a vowel is **खान्वोल्** *khyanawōl*, in which **अ** *a* is inserted before **वोल्** *wōl*. As an example of **नि** *ni*, **दि** *di*, and **यि** *yi*, we may give **निनवोल्** *ninawōl*. Sometimes **वोल्** *wōl* can be added to a feminine abstract noun, thus, **ज्ञान्वोल्** *jñānwōl*, a knower. Regarding these see the article on Primary Suffixes, Nos. 5 and 6, (Vol. lxvii, p. 196).

The feminine of **करन्वोल्** *karanwōl* is **करन्वाञ्जल्** *karanwājñ*, and the noun is thus declined.

	MASCULINE.	FEMININE.
Singular. Nom.	करन्वोल् <i>karanwōl</i> .	करन्वाञ्जल् <i>karanwājñ</i> .
Acc.	करन्वाङ्गिल् <i>karanwāṅgil</i> .	करन्वाञ्जल् <i>karanwājñ</i> .
Ag.	करन्वाङ्गि <i>karanwāṅgi</i> .	करन्वाञ्जि <i>karanwājñi</i> .
Plural. Nom.	करन्वाङ्गिल् <i>karanwāṅgil</i> .	करन्वाञ्जल् <i>karanwājñ</i> .
Acc.	करन्वाञ्जल् <i>karanwājñan</i> .	करन्वाञ्जल् <i>karanwājñan</i> .
Ag.	करन्वाञ्जौ <i>karanwājñau</i> .	करन्वाञ्जौ <i>karanwājñau</i> .

The third form of the Noun of Agency is made by adding **करन्वाक्** *karagrāk* to the root (ix. i. 28-31). Thus, **करन्वाक्** *karagrāk*, a doer. The feminine is **करन्वाकञ्** *karagrākāñ* (vi. 28). It is declined regularly. Thus, Acc. Sing., masc. **करन्वाक्** *karagrākas*, fem., **करन्वाकञ्** *karagrākāñ*. Verbs ending in vowels have the same irregularities as in the second form. Thus, **खानवाक्** *khyanagrāk*, an eater, **निनवाक्** *ninagrāk*, a taker.

Verbal Adjectives, or Participles.

These are Present, Future, or Past. The Past Participles are either Verbal or Adjectival. Verbal Past Participles are the original Past Participles of the verb, but are not now used as participles. Nowadays they are only used as bases for the formation of Past tenses. Adjectival Past Participles are modern formations from the Verbal Past Participles, and are nowadays the only forms used as participles proper. Verbal Past Participles have three forms, viz., the Past, the Aorist, and the Pluperfect.

THE PRESENT PARTICIPLE. This Participle is an active one. It has been fully described under the head of Primary Suffixes, (No. 1; Vol. lxvii, p. 193). The following *resumé* is given for the sake of convenience. It is formed by adding

वाङ् *ān* to the root (viii. i. 19; ix. i. 2). Thus, कर *kar*, make, Pres. Part. कराङ् *karān*. It does not change for gender or number.

The roots नि *ni*, take, दि *di*, give, and यि *yi*, come, take वाङ् *wān*, thus निवाङ् *niwān*, दिवाङ् *diwān*, यिवाङ् *yiwān*. Other roots ending in इ *i* change the इ *i* to य *ya*, and add वाङ् *wān*. Thus, खि *khi*, eat, Pres. Part. खावाङ् *khyawān*, पि *ci*, drink, प्यावाङ् *cyawān* (viii. i. 19, 20; ix. i. 8).

When a Present Participle is repeated, it means that the thing is done frequently (ix. i. 4). Thus दिवाङ् दिवाङ् गौङ् *diwān diwān gauṅ*, he kept giving as he went.

THE FUTURE PARTICIPLE. This is a passive Participle, equivalent to the Latin Future Participle in *-endus*, or the Sanskrit Participle in अन्याहः *anīyāḥ*. It is the same in form as the Infinitive in उङ् *un*, उङ् *un*¹ or अङ् *an*². Thus, एङ् पाठ् चुङ् पठन् *yih pāṭh chuḥ parun*, this lesson is to be read, *ayaṁ pāṭhaḥ paṭhaniyāḥ*. एङ् पुत्रि चङ् पठन् *yih pūṭh¹ chṣṭh paraṇ*, this book is to be read, *īyaṁ pustikā paṭhaniyāḥ*. In the case of Intransitive Verbs, the participle takes an impersonal passive signification. Thus, जलुङ् *jalun*, it is to be fled, *calaniyam*, तङ् चुङ् जलुङ् *taṣ chuḥ jalun*, it is to be fled by him, he must flee. Note that the Agent is always put in the Accusative (which is an old Dative), and not in the Agent case, as we might expect. For further particulars regarding the use of this Future Participle, see the article on Primary Suffixes, Nos. 16-18, (Vol. lxvii, pp. 204 and ff.)

THE FUTURE IMPERSONAL PARTICIPLE. Another impersonal Future Participle Passive is formed by adding अनि *anī* to the root (ix. i. 50). It is formed with both Transitive and Intransitive verbs. Thus तङ् करनी *taṣ karani*, it is to be done by him, he must do; तङ् पकनी *taṣ pakani*, he must go. See Primary Suffix No. 14 (Vol. lxvii, p. 201).

THE VERBAL PAST PARTICIPLE. These will be fully dealt with when describing the past tenses. Suffice it at present to say that the Past Verbal Past Participle only occurs in the first and second conjugations, and is formed by adding एङ् *u-mātrā* to the root. Thus, first conjugation, कर् *kṛ*, done; second conjugation, जलु *jal*, gone. In the case of verbs of the first conjugation, it is a Passive Participle, and

in the case of verbs of the second conjugation, which are all intransitive, it is a Neuter Participle. See also article on Primary Suffixes, (No. 10; Vol. lxvii, p. 197). This Past Participle refers to something which has lately happened.

AORIST VERBAL PAST PARTICIPLE. This will also be fully dealt with when describing the Aorist Tense. It is formed by adding *कीच् योव्* or *कीच् याव्*, to the root. Thus, *करीच् कर्योव्* or *करीच् कर्याव्*, done. The Participle occurs for all conjugations, with this difference, that in the first and second conjugations it is an Aorist or Indefinite Past, and contains no idea of proximity or remoteness of time. In the case of verbs of the third conjugation, which have no Verbal Past Participle, it is used instead of that Participle, and refers to something which has lately happened. See, also, Primary Suffix, No. 11, (Vol. lxvii, p. 198).

PLUPERFECT VERBAL PAST PARTICIPLE. This will also be fully dealt with when describing the Pluperfect tense. It is formed by adding *याच् योव्* to the root. Thus, *करीच् कर्योव्*, done. In the case of verbs of the first and second conjugations it implies that the action has taken place a long time ago. In the case of verbs of the third conjugation it takes the place of the Aorist Participle, the proper form of which has been used up for the Past. These verbs have a special form for the true Pluperfect Participle, which need not be described here.

THE ADJECTIVAL PAST PARTICIPLE. These are formed by adding the termination *कृतं कर्मात्* or *कृतं कर्मात्*, to a verbal Past Participle. In the case of verbs of the first and second conjugations, this is added to the Past Participle in *च् u-mātrā*, and in the case of verbs of the third conjugation to the Aorist Participle in *कीच् योव्* or *कीच् याव्*, the final *च्* of which is elided. Both members of the compound thus formed are liable to changes of inflexion and gender (ix. i. 40). See also article on Primary Suffixes, (No. 12; Vol. lxvii, p. 198). Examples are,—

FIRST CONJUGATION.

कृतं कर्मात्, or *कृतं कर्मात्*, made; which is thus declined.

SINGULAR.

	Masc.	Fem.
Nom.	<i>कृतं कर्मात्</i> or <i>कृतं कर्मात्</i> <i>कर्मात्</i> .	<i>कृता कर्मात्</i> .
Aco.	<i>कृतं कर्मात्</i> .	<i>कृता कर्मात्</i> .
Ag.	<i>कृतं कर्मात्</i> .	<i>कृता कर्मात्</i> .

PLURAL.

	Masc.	Fem.
Nom.	करिमति <i>karimatī</i> .	करिमत् karēmatṣ.
Acc.	करिमत्यन् <i>karimatyan</i> .	करिमत्तन् <i>karēmatṣan</i> .
Ag.	करिमत्यौ <i>karimatyau</i> .	करिमत्तौ <i>karēmatṣau</i> .

SECOND CONJUGATION.

बुभुक्षन् *bḥv-mat**, or बुभुक्षन् *bḥv-mut**, become.

Singular. Masc. बुभुक्षन् *bḥv-mat*.*

Fem. बुभुक्षन् *bḥv-matṣ*.*

Plural. Masc. बुभुक्षन्ति *bḥv-matī*.

Fem. बुभुक्षन्ति *bḥv-matṣi*.*

THIRD CONJUGATION.

व्याधोमन् *vyāḥyōmat**, व्याधोमन् *vyāḥyaumāt**, व्याधोमन् *vyāḥyōmut**, or व्याधोमन् *vyāḥyaumut**, become fat, from व्याध *vyāḥ*, be fat. It is thus declined,—

SINGULAR.

	Masc.	Fem.
Nom.	व्याधोमन् <i>vyāḥyōmat</i> *, &c.	व्याधोमन् <i>vyāḥyēmatṣ</i> .*
Acc.	व्याधोमन्त् <i>vyāḥyōmatis</i> .	व्याधोमन्त् <i>vyāḥyēmatṣṣ</i> .
Ag.	व्याधोमन्ति <i>vyāḥyēmatī</i> .	व्याधोमन्ति <i>vyāḥyēmatṣi</i> .

PLURAL.

Nom.	व्याधोमन्ति <i>vyāḥyēmatī</i> .	व्याधोमन्ति <i>vyāḥyēmatṣ</i> .*
Acc.	व्याधोमन्त्यन् <i>vyāḥyēmatyan</i> .	व्याधोमन्त्यन् <i>vyāḥyēmatṣan</i> .
Ag.	व्याधोमन्त्यौ <i>vyāḥyēmatyau</i> .	व्याधोमन्त्यौ <i>vyāḥyēmatṣau</i> .

Verbal Adverbs, or Conjunctive Participles.

There are two of these, a Present and a Past.

The PRESENT CONJUNCTIVE PARTICIPLE. This is formed from the Present Participle by adding र *i-mātrā*, and modifying the preceding long वा *ā*. Thus, from कर *kar*, make, Present Participle, करान् *karān*,

Present Conjunctive Participle, करामि *karāṁi*, on making, at the time of making. It is used in sentences like the following सुम् करामि गौम् *suh karāṁi gauv*, he went away as he was doing it. This form is not mentioned by Içvara-kaula, and, according to my paṇḍit, is only used by rustics. It is more elegant to use the simple Present Participle. Thus, सुम् कराद् गौम् *suh karān gauv*.

THE PAST CONJUNCTIVE PARTICIPLE. This form corresponds to the Sanskrit Conjunctive Participle in आ *tvā*, or य *tya*, and means 'having done so and so.' It is fully described in the Article on Primary Suffixes, (No. 2; Vol. lxvii, p. 193), and the more important information there given is here repeated for the sake of convenience. It is formed by adding र् *ith* or क् *ith* *kyāth*, to the root. Thus, करिक् *karith*, having made, पठिक् *parith*, having read. So also करिक् क् *karith kyāth*, having made, and पठिक् क् *parith kyāth*, having read (ix. i. 5, 6).

Before this suffix a radical आ *ā* is modified, a radical ए *ē* becomes ई *ī*, and a radical ओ *ō* becomes औ *ō* (ix. i. 13-15). Thus,—

From—

कार <i>kār</i> , boil.	कारिक् <i>kārith</i> , having boiled.
मार <i>mār</i> , beat.	मारिक् <i>mārith</i> , having beaten.
तार <i>tār</i> , pass over.	तारिक् <i>tārith</i> , having passed over.
पेट <i>ṭeṭ</i> , pound to powder.	पेटिक् <i>ṭeṭith</i> , having pounded to powder.
लेख <i>lēkh</i> , write.	लेखिक् <i>lēkhith</i> , having written.

[So also—

बिह <i>byah</i> , sit.	बिहिक् <i>bihith</i> , having sat].
कोप <i>khōṭa</i> , fear.	कोपिक् <i>khūṭith</i> , having feared.
बोझ <i>bōz</i> , hear.	बोझिक् <i>bōzith</i> , having heard.
तोल <i>tōl</i> , weigh.	तोलिक् <i>tōlith</i> , having weighed.

Roots ending in vowels, form their Conjunctive Participle as follows (ix. i. 7, 8).

खि <i>khi</i> , eat.	ख्यिक् <i>khyāth</i> , having eaten.
चि <i>ci</i> , drink.	च्यिक् <i>cyāth</i> , having drunk.

दि hi, take.	ह्यद् hyāth, having taken.
सि si, be born.	स्यद् syāth, having been born.
पि pi, fall.	प्यद् pyāth, having fallen.

But—

दि di, give.	दित् dith, having given.
नि ni, take.	नित् nith, having taken.
यि yi, come.	यित् yith, having come.

So also, ह्यद् ह्यद् khyāth khyāth, &c.

The following are irregular,—

उड़ wuḍ, fly, when it means to obtain salvation (*mōkṣa*) makes उड़ित् wujith. Thus, उड़ित् गौव् wujith gauv, having obtained salvation, he went, i.e., he went to heaven, but उड़ित् गौव् wuḍith gauv, having flown, he went, i.e., he flew away (ix. i. 9).

The causal verb मर्राव mārāw, cause to forget, makes मारवित् māṣawith, when the object forgotten is death. Thus, मरव् मारवित् marun māṣawith, having caused to forget death. If anything else is forgotten, it is मर्रावित् mārāwith, regularly (ix. i. 10).

When the Conjunctive Participle is repeated, to imply continuous action, the थ् th is dropped, and the final i becomes i-mātrā (ix. i. 11, 12). Thus,—

करि करि kṛi kṛi, having made, having made, i.e., having kept making.

बूझि बूझि būṣi, būṣi, having kept hearing.

कारि कारि kārī kārī, having kept boiling.

नारि नारि nārī nārī, having continued passing people over.

Verbs ending in vowels optionally retain the थ् th. Thus, ख ख khē khē, or खद् खद् khyāth khyāth, having kept eating. दि दि di di, or दित् दित् dith dith, having kept giving.

NEGATIVE CONJUNCTIVE PARTICIPLE. This is formed by adding अनव् anav to the root (ix. i. 51). Thus, करनव् karanav, not having done. See Primary Suffix, No. 14, (Vol. lxvii, p. 201).

A. Indicative Mood.

1. PRESENT TENSE.

The same form is used both for the Definite, the Habitual, and the Indefinite Present (viii. i. 7-10). Thus, पढान् चुह् *parān chuḥ*, he is reading, or he is in the habit of reading, or he reads. So we have,—

ईश्वर जगत्स रक्षान् चुह् *Īṣvar jagats rachān chuḥ*, God protects the world.

पान पानस् रक्षान् चुह् *pān* pānas rachān chuḥ*, by himself (i.e., by his own power) he protects himself. *Ātmanā atmānaḥ pālayati*.

आकरन् पढान् चुह् लङ्कुट् *vyākaraṇ parān chuḥ lōkuṭ**, the boy is reading (i.e., has arrived at that stage of his studies) grammar.

गङ्गाय गङ्गान् चुह् प्रत्तुं गङ्गाय *gaṅgāy* gaṅgān chuḥ prāth kumbas*. He visits (is in the habit of visiting) the Ganges at every *kumbha* festival.

क्यान् चुह् मुर्तुं करान् *kyān chuḥ murta karān*, does he make images? (is that his profession?)

क्यान् चुह् जान् लेखान् *kyān chuḥ jān lēkhān*, is the holy man writing (and going on writing)?

क्यान् चुह् रत्नं गायान् *kyān chuḥ rat* gyaṛān*, is the good man singing?

This tense is found by adding the Present Tense of the auxiliary verb to the Present Participle of the principal verb, which does not change for gender or number. It is therefore thus conjugated.

I make, or am making.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	करान् चुह् <i>karān chuḥ.</i>	करान् चह् <i>karān chē.</i>	करान् चिह् <i>karān chih.</i>	करान् चह् <i>karān chēh.</i>
2	करान् चुह् <i>karān chuḥ.</i>	करान् चह् <i>karān chēkh.</i>	करान् चिह् <i>karān chih.</i>	करान् चह् <i>karān chēw.</i>
3	करान् चुह् <i>karān chuḥ.</i>	करान् चह् <i>karān chēh.</i>	करान् चिह् <i>karān chih.</i>	करान् चह् <i>karān chēh.</i>

Negative form, करान् नुचन *karān chusn*, I do not make, &c., see p. 11.

Interrogative form, करान् नुचा *karān chusā*, करान् नुच *karān chus*, &c., do I make? see p. 12.

Negative Interrogative form, करान् नुचना *karān chusnā*, &c., do I not make? see p. 14.

Emphatic form, करान् नुचति *karān chusti*, &c., I do indeed make, see p. 14.

Emphatic Interrogative form, करान् नुचत्या *karān chustyā*, &c., do I indeed make? see p. 14.

In this, and in other periphrastic tenses, it is elegant to put the auxiliary before the verb (viii. i. 22, 23, 24) when standing in a sentence. Thus,—

बत बुह सुह खवान् *bat^s chuh suh khyawān*, he is eating rice, is more elegant than बत सुह खवान् बुह *bat^s suh khyawān chuh*, though both are correct.

तब पत बुह आसनस् यद् विविध पूजा करान् *taw^s pat^s chuh āsanas pyāṭh bihiṭh pūzā karān*, after that; he is doing worship having sat down on a seat, is more elegant than तब पत आसनस् यद् विविध पूजा करान् बुह *taw^s pat^s āsanas pyāṭh bihiṭh pūzā karān chuh*, though both are correct.

So the following is the most elegant order,—ईवर बुह आसान् कपियि *īṣwar chuh āsān kāṭiyā andar*, God exists in Benares. When, however, the verb stands by itself as in the paradigm, the auxiliary always follows.

The following are examples of the use of pronominal suffixes, (pp. 15 and ff.)—

बुह नुचन् करान् *bōh chus-ath karān*, I make thee (viii. i. 37).

असि चिन् करान् *asⁱ chi-ṭh karān*, we make thee.

बुह नुचन् करान् *bōh chus-an karān*, I make him.

बुह नुचस् करान् *bōh chus-as karān*, I make for him.

बुह नुचव करान् *bōh chus-aw^s karān*, I make you.

बुह नुचक् करान् *bōh chus-akh karān*, I make them.

Similarly for the other persons, which are all regular, except सुह बुह करान् *suḥ chu-s karān*, he makes him, or for him (not बुह *chu-n*) (see p. 19).

2. IMPERFECT TENSE.

This tense is not described by *Ipvara-kaula*. It is formed exactly like the Present, except that the Past tense of the Auxiliary Verb is used instead of the Present. Thus,—

I was making.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	कराण् ओतुस् <i>karāṇ ōtus.</i>	कराण् ओतुस् <i>karāṇ ōs^s.</i>	कराण् ओति <i>karāṇ ōsⁱ.</i>	कराण् ओत <i>karāṇ ōs^o.</i>
2	कराण् ओतुस् <i>karāṇ ōtukh.</i>	कराण् ओतुस् <i>karāṇ ōs^{kh}.</i>	कराण् ओतिस् <i>karāṇ ōs^w.</i>	कराण् ओतस् <i>karāṇ ōs^w.</i>
3	कराण् ओतु <i>karāṇ ōs^o.</i>	कराण् ओतु <i>karāṇ ōs^o.</i>	कराण् ओति <i>karāṇ ōsⁱ.</i>	कराण् ओत <i>karāṇ ōs^o.</i>

The various adverbial suffixes are added as in the case of the Present Tense. They will be found in detail under the paradigm of the auxiliary verb, and need not be repeated here. One example will suffice. कराण् ओतुस् *karāṇ ōusen^o*, I was not making. As in the case of the Present, in a formal sentence, it is more elegant to place the auxiliary before the present participle. Thus, बत ओतुस् *bat^o ōs^o suh khyawān*, he was eating rice.

Pronominal suffixes are added as in the Present. Thus,—

तुस् ओतुस् कराण् *bōh ōus-at^h karāṇ*, I was making thee.

ओति ओतिस् कराण् *ōsⁱ ōsi-t^h karāṇ*, we were making thee.

तुस् ओतुस् कराण् *bōh ōus-ay karāṇ*, I was making for thee.

तुस् ओतुस् कराण् *bōh ōus-an karāṇ*, I was making him.

तुस् ओतुस् कराण् *bōh ōus-as karāṇ*, I was making for him.

तुस् ओतुस् कराण् *bōh ōus-aw^o karāṇ*, I was making you.

तुस् ओतुस् कराण् *bōh ōusakh karāṇ*, I was making them.

उत् ओतुस् कराण् *suh ōu-s karāṇ*, he was making him or for him.

(not ओतुस् *ōu-n*).

And so others.

3. FUTURE TENSE.

This tense is conjugated as follows (viii. ii. 28).

SINGULAR.	PLURAL.
1 कर kar ^a , I shall make.	करव karav, we shall make.
2 करक् karakh, thou wilt make.	करिक् kariṣ, you will make.
3 करि kari, he will make.	करन् karan, they will make.

Roots ending in vowels insert *म् m* in the first person of both numbers. Before *इ i*, they insert *य y*. As usual, all roots ending in *इ i*, except *नि ni*, take, *दि di*, give, and *यि yi*, come, change the final *इ i* of the root to *या ya* (29). We thus get for the future of *खि khi*, eat,—

SINGULAR.	PLURAL.
1 खम khyam ^a .	खमव khyamav.
2 खक् khyakh.	खयिक् khēyiv.
3 खयि khēyi.	खन् khyan.

From *दि di*, give, we have,—

SINGULAR.	PLURAL.
1 दिम dim ^a .	दिमव dimav.
2 दिक् dikh.	दियिक् diyiv.
3 दियि diyī.	दिन् din.

This tense has a special interrogative form, which is thus conjugated (30, 31).

SINGULAR.	PLURAL.
1 करा karā, shall I do or make.	करव karav ^a .
2 करक् karakh ^a .	करिक् kariw ^a .
3 कर्षा karyā.	करन् karan ^a .

Pronominal suffixes are added to this tense as usual, except that the third person singular is slightly irregular, being *कर्षम् karyam* (he will make me), &c., not *करिम् karim*, &c. (viii. ii. 29). So *कर्ष्यम् karyas*, not *करिक् kariṣ*, and all other suffixes added to this person of this tense. When, however, the suffixes of the second person is added there is no irregularity. Thus, *करिक् kariṣ*, not *कर्ष्य कaryay*. Remember that final

क् kh becomes ह् h before a suffix. We thus get the following forms which will do as samples.

Added to first person,—

करस् *kara-s*, I shall make for him.

करन् *kara-n*, I shall make him.

करोस् *karō-s*, we shall make for him.

करोन् *karō-n*, we shall make him.

Added to second person,—

करस्व *karah-as*, thou wilt make for him.

करन्स्व *karah-an*, thou wilt make him.

कर्युस् *karyū-s*, you will make for him.

Added to third person,—

कर्यस् *kary-am*, he will make me.

करिस् *kari-y*, he will make thee or for thee. (It should be remembered that the suffix क् *ath* is not used with the third person).

करिस्व *kari-w**, he will make you or for you.

कर्यस् *kary-as*, he will make him, or for him. (क् *as* is not used with the third person).

कर्यस् *kary-akh*, he will make them or for them.

करन्स्व *karan-as*, they will make him or for him.

करन्स्व *karan-akh*, they will make them or for them.

Interrogative forms would be such as करस् *kara-s**, shall I make for him ?

The feminine impersonal verbs क् *kar*, to be inwardly wrathful, &c. (see pp. 16 and 22), are thus conjugated, this tense making no distinction between masculine and feminine.

कर्यस् *kary-am*, there will be inward anger to me. I shall be inwardly angry.

क् *as* करि *as* *karī*, we shall be inwardly angry.

क् *as* करिस् *karī-y*, thou wilt be inwardly angry.

क् *as* करिस्व *karī-w**, you will be inwardly angry.

जर्बे लैर्य-अ, he will be inwardly angry.

जर्बे लैर्य-अक, they will be inwardly angry.

ON THE PAST TENSES GENERALLY.

Kāṣmīrī has three Simple (as distinct from Periphrastic) Past Tenses,—the Past, the Aorist, and the Pluperfect.

There are three conjugations of verbs in these tenses. The first conjugation includes all active and impersonal verbs.

The second conjugation includes the following neuter (viii. iii. 77-97) verbs,—

- | | |
|---|--|
| 1. थक <i>thak</i> , be weary. | 19. फुट <i>phuṭ</i> , be broken. |
| 2. पक <i>pak</i> , go. | 20. रोट <i>rōṭ</i> , be stopped (also third conjugation). |
| 3. समक <i>samakh</i> , become visible, be seen, meet a person. | 21. बुड <i>bḍḍ</i> , dive, sink. |
| 4. कक <i>hōkh</i> , become dry. | 22. आत <i>wāt</i> , arrive. |
| 5. तन <i>tag</i> , be possible, be known how to be done. | 23. अक <i>wōth</i> , stand up. |
| 6. लन <i>lag</i> , be with, suffer pain, fit. | 24. लह <i>lāhyann</i> , be bored, be torn, be split. |
| 7. चन <i>ṣōṅg</i> , lie down, go to sleep. | 25. सपन <i>sapan</i> , सपन <i>sapas</i> , or सपद <i>sapad</i> , be complete. |
| 8. कल <i>kāl</i> , be wet. | 26. डुप <i>wup</i> , burn inside (see below). |
| 9. खोत <i>khōṭ</i> , fear. | 27. अप <i>ṣap</i> , evaporate, be digested be soaked up (see below). |
| 10. पत <i>pat</i> , trust with a loan. | 28. प्रक <i>pray</i> , be pleased. |
| 11. रोट <i>rōṭ</i> , be preferred. | 29. लय <i>lay</i> , be worth. |
| 12. वक <i>vyak</i> , pervade, fit into. | 30. वक <i>way</i> , be fit to eat, agree with, suit. |
| 13. कक <i>hōṭ</i> , go bad, decay. | 31. कर <i>khar</i> , be disliked. |
| 14. गक <i>gāk</i> , be proper (गक <i>gāk</i> , go, belongs to the third conjugation). | 32. तर <i>tar</i> , be crossed. |
| 15. अपन <i>wōpas</i> , be born. | 33. फर <i>phar</i> , be stolen, be a cause of loss to. |
| 16. दक <i>das</i> , be burnt. | 34. फेर <i>phār</i> , go round, rot, regret, be inverted. |
| 17. रोट <i>rōṭ</i> , stop, stand. | 35. मर <i>mar</i> die, (मर <i>mar</i> . unite, |
| 18. फट <i>phaṭ</i> , split (of wood), sprout (of a plant), sink into water. | |

- belongs optionally (viii. iii. 91) to the first conjugation).
- | | |
|--|--|
| 36. बीर <i>śīr</i> , be spent, exhausted (of things). | 46. डप <i>dōṣ</i> , trickle. |
| 37. गल <i>gal</i> , melt. | 47. वीर <i>pōṣ</i> , be competent, victorious. |
| 38. गल <i>gal</i> , flee, escape. | 48. मप <i>maṣ</i> , forget. |
| 39. दल <i>ḍal</i> , pass over. | 49. रीर <i>rōṣ</i> , be angry. |
| 40. बीर <i>ḍōl</i> , be unused. | 50. आर <i>āṣ</i> , be. |
| 41. फल <i>phal</i> , bear fruit, become old (of clothes), be divided. | 51. खर <i>khas</i> , mount, ascent. |
| 42. खल <i>phōll</i> , expand (of a flower). | 52. खर <i>phas</i> , be entangled, caught. |
| 43. मेल <i>māl</i> , meet, be met by a person. | 53. बर <i>baṣ</i> , dwell. |
| 44. बुव <i>bōv</i> , be born, grow. | 54. लर <i>las</i> , live long, live in good health. |
| 45. रार <i>rāv</i> , be lost. | 55. लीर <i>lōṣ</i> , be weary. |
| | 56. वर <i>waṣ</i> , come down, descend. |
| | 57. ब्याह <i>byah</i> , sit. |

Of the above, the verb **रीर** *rōṣ*, be stopped, may optionally be conjugated in the third conjugation (viii. iii. 84). Thus,—

2nd Conjugation. Past Participle, **रुड** *rūḍ*°

Aorist „ **रीर्यो** *rōcyōṣ*.

Pluperfect „ **रीर्या** *rōcyāṣ*.

3rd Conjugation. Aorist „ in sense of Past **रीर्यो** *rōtyōṣ*.

Pluperfect „ „ Aorist **रीर्या** *rōtyāṣ*.

True Pluperfect „ **रीरिष्या** *rōṣiyāṣ*.

The verbs **बुव** *wup*, burn inside, and **ग्रप** *grap*, be digested, optionally form their Pluperfect after the manner of the third conjugation (viii. iii. 89). Thus,—

2nd Conjugation. Pluperfect Participle **बुष्या** *wuṣyāṣ*,

ग्रष्या *grāṣyāṣ*.

3rd Conjugation. True Pluperfect Participle **बुषिष्या** *wuṣiyāṣ*,

ग्रषिष्या *grāṣiyāṣ*.

The above 57 verbs are those given by *Īṣvara-kaula* in the *Bhāṭa-pāṭha* of the *Ākhyāta-prakriyā* of his Grammar (viii. iii. 77-97), but the following are added to the second conjugation by my Paṇḍit.

- | | |
|--|---|
| 58. पलस <i>palas</i> , be useful. | 62. धोर <i>phōr</i> , quiver. |
| 59. पलस <i>palas</i> , melt, deliquesce. | 63. नस <i>nas</i> , disappear. |
| 60. पुन <i>pun</i> , come true (of a curse). | 64. तोध <i>tōṣ</i> , be satisfied. |
| 61. प्रार <i>prār</i> , wait. | 65. बास <i>bās</i> , become clear, evident. |
| | 66. ववस <i>vōbas</i> , increase. |

The third conjugation includes all other neuter verbs, except those used impersonally.

I shall now describe each of the Past tenses separately.

4 (a). THE VERBAL PAST PARTICIPLE.

This Participle, from which, as will be seen, the Past Tense is derived, is formed by adding उ *u-mātrā* to the root. Thus, कर *kar*, do; Past Participle कर् *kar**. Its feminine singular is formed by changing *u-mātrā* to *ū-mātrā*. Thus, कर् *kar**. The masculine plural by changing the *u-mātrā* to *i-mātrā*. Thus, कर् *karⁱ*, and the feminine plural by changing the *ū-mātrā* to य *y** (४), thus, कर् *karḥ*. Before the *mātrā*-vowels, the root-vowel of the verb is liable to modifications. But (this is important) before the य *y** (४) of the feminine plural, there is no modification. The modifications caused by *mātrā*-vowels are as follows,—

If the root-vowel is *a*, before *u-mātrā*, it becomes *ā* (o). Thus, कर *kar*, make, कर् *kar**, pronounced *kor*, he (was) made (viii. iii. 19).

If the root-vowel is *a*, before *ū-mātrā*, it becomes *ā* (ū). Thus, कर् *kar**, pronounced *kūr*, she (was) made (viii. iii. 19).

If the root-vowel is *a*, before *i-mātrā*, it becomes *ā* (aⁱ). Thus, कर् *karⁱ*, pronounced *kaⁱrⁱ*, they (masc.) (were) made (viii. iii. 19).

If the root-vowel is *ā*, before *ū-mātrā*, it becomes *ō*. Thus, मार *mār*, kill, मोर् *mōr**, he (was) killed (viii. iii. 20).

If the root-vowel is *ā*, before *ū-mātrā*, it becomes *ō* (ō). Thus, मर् *mār**, pronounced *mōr*, she (was) killed (viii. iii. 19).

If the root-vowel is *ā*, before *i-mātrā* it becomes *ō* (ōⁱ). Thus, मर् *mārⁱ*, pronounced *mōⁱrⁱ*, they (masc.) (were) killed (viii. iii. 19).

If the root-vowel is *i*, before *u-mātrā* it becomes *yu*. Thus, लि *li*, plaster, ल्यु *lyuv**, he (was) plastered.

If the root-vowel is *i*, before *ū-mātrā* it becomes *i* (pronounced *yū*). Thus, लि *li**, pronounced *lyū*, she (was) plastered.

If the root-vowel is *i*, before *i-mātrā*, it is unchanged. Thus, लिपि *livⁱ*, they (maso.) (were) plastered.

If the root-vowel is *i*, before *u-mātrā*, it becomes *yū*. Thus, चिर *cir*, squeeze out, चूय *cyūr^u*, he (was) squeezed out.

If the root-vowel is *i*, before *ā-mātrā* it is unchanged. Thus, चिर *cir^ā*, she (was) squeezed out.

If the root-vowel is *i*, before *i-mātrā* it is unchanged. Thus, चिरि *cirⁱ*, they (maso.) (were) squeezed out.

If the root-vowel *u* or *ā*, it always remains unchanged. Thus, from बूष *bus*, parch, बुष *bux^u*, बुष *bux^ā*, बुषि *buxⁱ*. From लूट *lūt*, rob, लूट *lūt^u*, लूट *lūt^ā*, लूटि *lūtⁱ*.

If the root-vowel is *ā*, before *u-mātrā*, it becomes *yū*. Thus, घेर *phēr*, be turned, घूय *phyūr^u*, he (was) turned (viii. iii. 21, 22).

If the root-vowel is *ā*, before *ā-mātrā*, it becomes *i*. Thus, घीर *phīr^ā*, she (was) turned (viii. iii. 23).

If the root-vowel is *ā*, before *i-mātrā*, it becomes *i*. Thus, घीरि *phīrⁱ*, they (were) turned (viii. iii. 21, 22).

If the root-vowel is *ō*, before *u-mātrā*, it becomes *ū*. Thus, बोझ *bōz*, hear, बूझ *būz^u*, he (was) heard (viii. iii. 24).

If the root-vowel is *ō*, before *ā-mātrā*, it becomes *ā*. Thus, बूझ *būz^ā*, she (was) heard (viii. iii. 25).

If the root-vowel is *ō*, before *i-mātrā*, it becomes *ū*. Thus, बूझि *būzⁱ*, they (maso.) (were) heard (viii. iii. 24).

Before *व* or *व* *a* of the feminine plural, the root-vowel is always unchanged. Thus, कर्ष *karṣ*, मार्ष *mārṣ*, लिष *livṣ*, चिर्ष *cirṣ*, बुष *bux^u*, घेर *phērṣ*, बोझ *bōz^u*.

When any pronominal suffix except *व* *w^u* is added to a form ending in a *mātrā*-vowel, that *mātrā*-vowel becomes fully pronounced, but the modification of the root-vowel remains unchanged. Thus, कर्ष *karṣ* (pronounced *kor*) + *न*, becomes कर्षन् *karun*, pronounced *korun*, and not *karun* or *korn*. So मोर्ष *mōrṣ* + *न* becomes मोर्षन् *mōrun*, and so on. In such a case, *ā-mātrā* is pronounced as a short German *ū*. Thus, कर्ष *karṣ* (pronounced *kūr*) + *न*, becomes कर्षन् *karⁿ*, pronounced *kūrⁿ*. If the suffix is

व *w*°, the *mātrā*-vowel remains unchanged. Thus, कर् + व *kar*° + *w*°, he (was) made by you, becomes कर् + व *kar*° + *w*°, and is pronounced *korw*°, and not *koruw*°. So कर् + व *kar*° + व *w*° made (fem.) by you, becomes कर् + व *kar*° + *w*°, and is pronounced *kūrw*°. Similarly, when a *mātrā*-vowel is followed by any other vocalized syllable, it remains a *mātrā*-vowel. Thus, कर् + न + अ *kar*° + *n* + *a*°, not कर् + न + अ *kar*° + *n* + *a*°, (was) made-by-him-I. Even in such cases, Içvara-kaula (as in viii. iii. 3 and 4) writes कर् + व *kar*° + *w*°, लिखि *likhi*°, &c., with the *mātrā*-vowel apparently fully pronounced, but in this he is, according to my Paṇḍit, incorrect, and it is a mere slip of the pen.

When, in the feminine plural, व *y*° (३) follows one of the letters क *k*, ख *kh*, ग *g*, or ण *ṇ*, the *y*° becomes ° (viii. iii. 47). Thus, दि + व *di* + *y*° becomes दि + व *di*°, they (fem.) (were) given. So ह + व *h* + *y*°, becomes ह + व *h*°, they (fem.) (were) taken. So आ + व *ā* + *y*° becomes आ + व *ā*°, they (fem.) arrived, द + व *da* + *y*° becomes द + व *da*°, they (fem.) were burnt (viii. iii. 7, 12).

So also व *y* is often elided after स *s* (viii. iii. 13). Thus, आ + व *ā* + *y*°, becomes आ + व *ā*°, they (fem.) were. ब + व *ba* + *y*°, ब + व *ba*°, they (fem.) dwelt. Içvara-kaula restricts this to verbs of the 2nd conjugation, but, according to my Paṇḍit, व *y* is also elided after all verbs of the 1st conjugation, except in the case of ल + व *la* + *y*°, laugh loudly (impersonal). Thus, from क + व *ka* + *y*°, fry, feminine plural क + व *ka*°, but, from ल + व *la* + *y*°, ल + व *la* + *y*°.

In the case of the following verbs of the 1st conjugation, the व *y* may, according to my Paṇḍit, be optionally retained. ड + व *ḍa* + *y*°, bury; द + व *da* + *y*°, bent; म + व *ma* + *y*°, eat improperly; स + व *sa* + *y*°, break wind. Thus, ड + व *ḍa* + *y*°, or ड + व *ḍa* + *y*°.

It will be seen that the feminine of this participle ends in *ū-mātrā*, in *y*° (३), or in °. Before these terminations, the final consonant of the Past Participle undergoes certain changes. These changes only occur in the first and second conjugations. They are as follows:—

Final क *k*, ख *kh*, and ग *g*, become च *c*, छ *ch*, and ज *j* respectively, before both *ū-mātrā* and व *y*° (३) (viii. iii. 7). Thus,—

From Root **थक** *thak*, be weary; **थक्** *thak*°, he (was) weary; but **थक्** *thac*°, she (was) weary; **थक्** *thac*°, they (fem.) (were) weary.

„ „ **लेख** *lekḥ*, write; **लेख** *lyākḥ*°, he (was) written; but **लेख** *lich*°, she (was) written; **लेख** *lech*°, they (fem.) (were) written.

„ „ **दण** *dag*, pound; **दण** *dag*°, he (was) pounded; but **दण** *daj*°, she (was) pounded; **दण** *daj*°, they (fem.) (were) pounded.

ट *t*, **ठ** *ṭh*, and **ड** *ḍ*, become **च** *o*, **च** *ch*, and **ज** *j* respectively, before *y*° (*ḍ*), but not before *ā-mātrā* (viii. iii. 70). Thus,—

From Root **फट** *phaṭ*, be split; **फट** *phaṭ*°, he (was) split; **फट** *phaṭ*°, she (was) split; but **फण** *phac*°, they (fem.) (were) split.

„ „ **मट** *maṭ*, forget; **मट** *maṭ*°, he (was) forgotten; **मट** *maṭ*°, she (was) forgotten; but **मण** *mach*°, they (fem.) (were) forgotten.

„ „ **गण** *gaṇḍ*, bind; **गण** *gaṇḍ*°, he (was) bound; **गण** *gaṇḍ*°, she (was) bound; but **गण** *ganj*°, they (fem.) (were) bound.

त् *t*, **थ** *ṭh*, **ड** *ḍ*, and **न** *n*, become **त्** *ts*, **थ** *ṭh*, **ज** *z*, and **न** *n* respectively, before both *ā-mātrā*, and before *y*° (*ḍ*), which latter then becomes *a* by the rule given on the last page (viii. iii. 72, 73). Thus,—

From Root **कन** *kat*, spin; **कन** *kat*°, he (was) spun; but **कण** *kṛts*°, she (was) spun; **कण** *kṛts*°, they (fem.) (were) spun.

„ „ **अव** *avṭh*, arise; **अव** *avṭh*°, he arose; but **अण** *avṭh*°, she arose, and **अण** *avṭh*°, they (fem.) arose.

„ „ **उद** *lad*, build; **उद** *lad*°, he (was) built; but **उण** *las*°, she (was) built, and **उण** *las*°, they (fem.) (were) built.

„ „ **रण** *ran*, cook; **रण** *ran*°, he (was) cooked; but **रण** *ran*°, she (was) cooked, and **रण** *ran*°, they (fem.) (were) cooked.

ल *l* becomes **ज** *j* before both *ā-mātrā* and *y*° (*ḍ*) (viii. iii. 74). Thus,—

From Root **लल** *lal*, flee; **लल** *lal*°, he fled; but **लण** *laj*°, she fled, and **लण** *laj*°, they (fem.) fled.

The verbs **पिह** *pih*, grind; **मुह** *muh*, deceive; **सह** *sah*, bear; **गृह** *g^h*, grind; and **तृह** *t^h*, suck, under similar circumstances change their final **ह** to **प** (viii. iii. 75). Thus,—

पुह *pyuh^h*, he (was) ground; but **पिह** *pih^h*, she (was) ground; and **पिह** *pih^h*, they (fem.) were ground.

Combining what is said here, together with what has been said above (pp. 40 and ff.) regarding vowel changes, we come to the three following general rules, all of which apply only to the first and second conjugations, and do not apply to the third.

1. In the Past Participle masculine, both singular and plural, only the root vowel, and not the final consonant, is liable to change.

2. In the Past Participle feminine singular, both the root vowel and the final consonant are liable to change.

3. In the Past Participle feminine plural, only the final consonant, and not the root vowel, is liable to change.

These three rules are most important, as the whole scheme of conjugating the Past Tense depends upon them.

IRREGULAR PAST PARTICIPLES.

The following verbs have irregular Past Participles. The irregularities are, of course, carried through the Past tense.

Verb.	PAST PARTICIPLE.			
	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
उस <i>khas</i> , mount (viii. iii. 66).	उस <i>khath^h</i> [or उस <i>khath^h</i>].	उस <i>khath^h</i> , [or उस <i>khath^h</i>].	उस <i>khath^h</i> [or उस <i>khath^h</i>].	उस <i>khath^h</i> [or उस <i>khath^h</i>].
वस <i>vas</i> , descend (66).	वस <i>wath^h</i> .	वस <i>wath^h</i> .	वस <i>wath^h</i> .	वस <i>wath^h</i> .

Verb.	PAST PARTICIPLE.			
	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
लस <i>las</i> , live long (27, 28, 33, 67, 96).	लसु <i>lāsṭ*</i> .	लसु <i>lāṭṭh*</i> .	लसि <i>lāṣṭ*</i> .	लसि <i>lāṭṭh*</i> .
लोस <i>lōs</i> , be weary (67, 96).	लूस <i>lūs*</i> .	लूस <i>lūs*</i> or लूस <i>lūṭṭh*</i> .	लूसि <i>lūs*</i> .	लोस <i>lōs*</i> लोस <i>lōṭṭh*</i> .
मर <i>mar</i> , die (26, 31, 59). मर <i>mar</i> , unite, is regular.	मसु <i>mūd*</i> .	मस्य <i>mōy*</i> .	मसि <i>mūd*</i> .	मस्य <i>mōy*</i> .
दि <i>hi</i> , take (32).	द्युत् <i>hyat*</i> .	द्युत् <i>hṛṭṭh*</i> .	द्युति <i>hṛṭ*</i> .	द्युत् <i>hṛṭṭh*</i> .
दि <i>dī</i> , give (32).	द्युत् <i>dyut*</i> .	दियु <i>dītṭh*</i> .	दिति <i>dūt*</i> .	दियु <i>dītṭh*</i> .
खि <i>khi</i> , eat (viii. iii. 6, ix. i. 37).	खीव् <i>khyauv</i> .	खय <i>khṛy*</i> .	खेय् <i>khyṛy</i> .	खय <i>khṛy*</i> .
चि <i>ci</i> , drink (viii. iii. 6, ix. i. 37).	चीव् <i>cyauv</i> .	चय <i>cṛy*</i> .	चेय् <i>cyṛy</i> .	चय <i>cṛy*</i> .
नि <i>nī</i> , take (viii. iii. 6, 34, ix. i. 38).	नूव् <i>nyūv</i> .	निय <i>nīy*</i> .	नीव् <i>nīy</i> .	निय <i>nīy*</i> .

* लस *las*, is sometimes used regularly by the vulgar, thus, लसु *lās**, &c. (viii. iii. 96). In the fem. sing. *lōvara-kaula* sometimes writes लूस *lūs**, and sometimes लूस *lūṭṭh**. According to my Paṇḍit, the latter is the correct form.

Verb.	PAST PARTICIPLE.			
	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
देव <i>dəp</i> , see (viii. iii. 62).	द्यू <i>dyūh°</i> .	दीठ <i>dīth°</i> .	दीठि <i>dīthi°</i> .	देच <i>dəchə</i> .
रोष <i>rōṣ</i> , be angry (24, 62).	रुठ <i>rūth°</i> .	रुठ <i>rūth°</i> .	रुठि <i>rūthi°</i> .	रोच <i>rōchə</i> .
मच <i>maṣ</i> , forget (62).	मठ <i>maṭh°</i> .	मठ <i>maṭh°</i> .	मठि <i>maṭhi°</i> .	मच <i>maçə</i> .
ब्याह <i>byah</i> , sit (22, 62).	ब्यू <i>byūh°</i> .	बीठ <i>bīth°</i> .	बीठि <i>bīthi°</i> .	बेच <i>bəchə</i> .
कन <i>k°kə</i> , be wet (63).	कत <i>kət°</i> .	कन <i>k°kə</i> .	कति <i>kati°</i> .	कन <i>k°kə</i> .
कन <i>h°kə</i> , decay (63).	कत <i>h°t°</i> .	कन <i>h°kə</i> .	कति <i>h°ti°</i> .	कन <i>h°kə</i> .
दज <i>das</i> , be burnt (64).	दड <i>dad°</i> .	दज <i>das°</i> .	ददि <i>dadi°</i> .	दज <i>das°</i> .
रोज <i>rōs</i> , stop (64).	रुड <i>rūd°</i> .	रुज <i>rūs°</i> .	रुदि <i>rūdi°</i> .	रोज <i>rōs°</i> .
अपज <i>wōpax</i> , be born (64).	अपड <i>wōpax°</i> .	अपज <i>wōpax°</i> .	अपदि <i>wōpadi°</i> .	अपज <i>wōpax°</i> .
हहर <i>haḥar</i> , to marry off (a girl) (76).	हड <i>haḥar°</i> (rare).	हड <i>haḥar°</i> or हर <i>har°</i> .	हदि <i>haḥari°</i> (rare).	हच <i>haḥarə</i> , or हर <i>harə</i> .

4 (b). THE PAST TENSE.

This tense is peculiar to the first and second conjugations. It does not occur in the third conjugation. It describes something which has happened lately, e.g., ਕਰਨੁ ਕਰਨੁ *kərun*, he has (just) made.

It is formed from the Past Participle in ਕਾ . This Participle is Passive in the case of verbs of the first conjugation. Thus, ਕਰ ਕਾ *kəṛ*, done, ਕਰੁ ਆ (impersonal verb), laughed. It is Neuter in the case of verbs of the second conjugation. Thus, ਬਧੁ ਬਧੁ *bəḍ*, become. Verbs of the first conjugation are therefore passive in construction. Instead of saying 'I made this,' we must say 'this was made by me,' ਇਹੁ ਯਿਹੁ ਮੈ ਕਰੁ *yiḥ mē kəṛ*, this (*yiḥ*) by me (*mē*) made (*kəṛ*). Here the original object of the sentence has become the grammatical subject, and the logical subject has been put into the case of the agent. If the object (grammatical subject) is feminine, the participle must be feminine. If it is plural, the participle must be plural. Thus,—

$\text{ਕਰੁ ਯਿਹੁ ਕਰੁ ਮੈ ਕਰੁ}$ *kəṛ yiḥ mē kəṛ*, the bracelet (masc.) was made by me.

$\text{ਪੜ੍ਹੁ ਯਿਹੁ ਪੜ੍ਹੁ ਮੈ ਕਰੁ}$ *pəṛṛ yiḥ mē kəṛ*, the tablet (fem.) was made by me.

$\text{ਕਰਿ ਯਿਹੁ ਕਰਿ ਮੈ ਕਰੁ}$ *kəṛi yiḥ mē kəṛi*, the bracelets were made by me.

$\text{ਪੜ੍ਹਿ ਯਿਹੁ ਪੜ੍ਹਿ ਮੈ ਕਰੁ}$ *pəṛṛi yiḥ mē kəṛi*, the tablets were made by me.

As regards the original subject, it is put in the agent case, and may also be added to the verb in the form of a pronominal suffix of the agent case. This *must* always be done in the second person singular and plural. These suffixes are given on pp. 15 and ff. For the sake of ready reference, they are here repeated.

	SINGULAR.	PLURAL.
1st Person.	ਮੈ <i>mē</i> .	—
2nd „	ਥੈ <i>thē</i> .	ਥੈ <i>thē</i> .
3rd „	ਐ <i>ai</i> .	ਐ <i>ai</i> .

The initial ਐ *a* is elided when following a vowel.

When the pronominal suffix is added to a verb (it is *always* added in the case of the second person), the original subject (now agent), if a pronoun, may be omitted. Thus, for 'he made,' we may say,—

- (a) तमि कर् तमि कर्, by him made,
 or (b) तमि कर् तमि कर्, by him made-by-him,
 or (c) कर् कर्, made-by-him.

In the second person we cannot use the first or (a) form. We can only say,—

- (b) त्व कर् त्व कर्, by thee made-by-thee,
 or (c) कर् कर्, made-by-thee.

So in the plural.

- (b) त्व कर् त्व कर्, by you made-by-you,
 or (c) कर् कर्, made-by-you.

We cannot say त्व कर् त्व कर् or त्व कर् त्व कर्.

This Passive construction is called in Sanskrit Grammar the *kar-māñi prayōga*, and is described in Īçvara-kaula's Grammar under that name (viii. iii. 3).

THE IMPERSONAL CONSTRUCTION.

Impersonal verbs are used passively with all persons. The terminations are the same as in the case of active verbs. An example is,—

- (a) तमि कर् तमि कर्, by him it was laughed,
 or (b) तमि कर् तमि कर्, by him it was laughed-by-him,
 or (c) कर् कर्, it was laughed-by-him,

all three of which mean 'he laughed' (viii. iii. 3). So कर् कर्, I laughed.

The two verbs कर् कर्, quarrel, and कर् कर्, bear pain, may be used impersonally, and are then put in the feminine (viii. iii. 9).

Thus, कर् कर्, quarrelling was done-by-him, he quarrelled, the verb agreeing with the nominative कर् कर्, a quarrel, which is feminine. So कर् कर्, pain was suffered-by-him, he suffered pain, the true nominative being some feminine word like कर् कर्, pain, understood.

In these cases we may use all the three forms, except, as before, in the second person. Thus,—

- (a) तमि कर् तमि कर्,
 or (b) तमि कर् तमि कर्,
 or (c) कर् कर्.

These two words can even be used in the fem. plur. Thus, युक्च, he quarrelled (many times); मोरचय् *mōravayan*, he suffered pains.

The following verbs (repeated from pp. 16 and 22) are also impersonal but have this peculiarity that they are conjugated with suffixes of the dative instead of suffixes of the agent, and are also in the feminine.

अर *ār*, be inwardly wrathful.

अह *phōp*, ditto.

अह *phuh*, ditto.

अह *maris*, ditto.

अह *wuiz*, be burnt.

अह *phis*, forget.

अह *tyamb*, look eagerly (conjugated in the third conjugation).

Thus, अह *ār-s*, not अह *ār-n*, there was inward anger to him, he was angry.

अह *ār-y*, not अह *ār-th*, thou wast angry.

अह *ār-m*, I was angry.

So अह *wuiz-y*, thou wast burnt. These verbs are given here, because the first six are used in the Past Tense. अह *tyamb*, look eagerly, belongs to the third conjugation, and does not use the Past Tense.

This impersonal construction, whether with the Dative or with the Agent, is called in Sanskrit, the *bhāvā-pranyōga*.

NEUTER VERBS.

Neuter verbs of the second conjugation, having their Past Participle neuter, are conjugated, in the Past tenses actively. They thus take the pronominal suffixes of the nominative, and agree with the subject of the sentence in number and person. The addition of the pronominal suffixes is obligatory.

They are here quoted for ready reference.

SINGULAR.	PLURAL
1. अह <i>as</i> .	_____
2. अह <i>akh</i> .	अह <i>aw</i> .
3. _____	_____

There are no nominative suffixes of the first person plural or of the third person.

Taking, therefore, the verb कृ॒ ब॒व्, become, for 'I became' we may say,—

(b) कृ॒ ब॒वु॒क् ब॒व् ब॒वु॒-स,

or (c) कृ॒ ब॒वु॒क् ब॒वु॒-स.

We cannot say कृ॒ ब॒व् ब॒व् ब॒व्, any more than we can say कृ॒ ब॒व् ब॒व् ब॒व्, *iðhē kṛ**.

These preliminaries being understood, I shall, in the paradigms, only give the (c) forms of the past tenses. From these the (b) forms and (when they exist) the (a) forms can easily be deduced.

A. FIRST CONJUGATION.

(a) **Transitive Verb** (viii. iii. 2-9) (c. forms only) 'I made,' *Lit.* 'he, she, it, &c., was (were) made by me, you, him, us, &c.'

	SINGULAR.		PLURAL.	
	Masculine. ¹ कृ॒ कृ॒ कृ॒, made.	Feminine. ¹ कृ॒ कृ॒ कृ॒.	Masculine. ¹ कृ॒ कृ॒ कृ॒.	Feminine. ¹ कृ॒ कृ॒ कृ॒.
Sing.				
1	कृ॒ कृ॒ कृ॒-म.	कृ॒ कृ॒ कृ॒-म.	कृ॒ कृ॒ कृ॒-म.	कृ॒ कृ॒ कृ॒-म. ²
2	कृ॒ कृ॒ कृ॒-थ.	कृ॒ कृ॒ कृ॒-थ.	कृ॒ कृ॒ कृ॒-थ.	कृ॒ कृ॒ कृ॒-थ.
3	कृ॒ कृ॒ कृ॒-न.	कृ॒ कृ॒ कृ॒-न.	कृ॒ कृ॒ कृ॒-न.	कृ॒ कृ॒ कृ॒-न.
Plur.				
1	कृ॒ कृ॒ कृ॒.	कृ॒ कृ॒ कृ॒.	कृ॒ कृ॒ कृ॒.	कृ॒ कृ॒ कृ॒.
2	कृ॒ कृ॒ कृ॒-व्.	कृ॒ कृ॒ कृ॒-व्.	कृ॒ कृ॒ कृ॒-व्.	कृ॒ कृ॒ कृ॒-व्.
3	कृ॒ कृ॒ कृ॒-कृ॒.	कृ॒ कृ॒ कृ॒-कृ॒.	कृ॒ कृ॒ कृ॒-कृ॒.	कृ॒ कृ॒ कृ॒-कृ॒.

Verbs ending in vowels are slightly irregular in the masculine singular and plural, and in the feminine singular, which latter is the

¹ *E.g.* The object of the sentence, which has now become the grammatical subject, as explained above.

² Or कृ॒ कृ॒-म, and so throughout.

same as the feminine plural (viii iii. 6). None of these verbs belong to the second conjugation.

As usual there are two groups of these verbs, *vis.*, those which change their final vowel, *i*, to *ya*, such as *ဆီ eat*, and others (*vide* p. 1) and those which do not, which are three in number, *မိ ni*, *တဲ take*, *ဒိ di*, give, and *ယိ yi*, come, of which the last belongs to the third conjugation. Taking the verb *ဆီ khi*, eat, we get.

	SINGULAR.		PLURAL.	
	Masculine. ဆီယ် <i>khyauv.</i>	Feminine. ဆီယ် <i>khây.</i>	Masculine. ဆီယ် <i>khyây.</i>	Feminine. ဆီယ် <i>khây.</i>
Sing.				Same as singular.
1	ဆီယ် <i>khyô-m</i> or ဆီယ် <i>khyau-m</i> (ix. i. 37).	ဆီယ် <i>khôya-m.</i>	ဆီယ် <i>khyô-m.</i>	
2	ဆီယ် <i>khyô-th</i> or ဆီယ် <i>khyau-th.</i>	ဆီယ် <i>khôya-th.</i>	ဆီယ် <i>khyô-th.</i>	
3	ဆီယ် <i>khyôn</i> or ဆီယ် <i>khyau-n.</i>	ဆီယ် <i>khôya-n.</i>	ဆီယ် <i>khyô-n.</i>	
Plur.				
1	ဆီယ် <i>khyauv.</i>	ဆီယ် <i>khây.</i>	ဆီယ် <i>khyây.</i>	
2	ဆီယ် <i>khyô-w</i> or ဆီယ် <i>khyau-w.</i>	ဆီယ် <i>khây-w.</i>	ဆီယ် <i>khyô-w.</i>	
3	ဆီယ် <i>khyô-kh</i> or ဆီယ် <i>khyau-kh.</i>	ဆီယ် <i>khây-kh.</i>	ဆီယ် <i>khyô-kh.</i>	

Similarly is conjugated, *ဆီ ci*, drink.

The verb *ni* take, is further irregular (viii. iii. 6, 34; ix. i. 38).

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
Sing.				Same as singular.
1	न्यू <i>nyū-m.</i>	नियम् <i>niya-m.</i>	नीम् <i>nī-m.</i>	
2	न्यूथ् <i>nyū-th.</i>	नियथ् <i>niya-th.</i>	नीथ् <i>nī-th.</i>	
3	न्यून <i>nyū-n.</i>	नियन् <i>niya-n.</i>	नीन् <i>nī-n.</i>	
Plur.				
1	न्युव् <i>nyūv.</i>	निय <i>niy.</i>	नीय् <i>nīy.</i>	
2	न्युव् <i>nyū-w.</i>	नियव् <i>niy-w.</i>	नीव <i>nī-w.</i>	
3	न्युक् <i>nyū-kh.</i>	नियक् <i>niya-kh.</i>	नीक् <i>nī-kh.</i>	

The verbs *hi*, take, and *di*, give, are still further irregular (viii. iii. 7, 32). Thus,—

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
Sing.				
1	ह्यत् <i>hyatu-m.</i>	ह्यत् <i>hṛta-m.</i>	ह्यत् <i>hṛti-m.</i>	ह्यत् <i>hṛta-m.</i>
2	ह्यत् <i>hyatu-th.</i>	ह्यत् <i>hṛta-th.</i>	ह्यत् <i>hṛti-th.</i>	ह्यत् <i>hṛta-th.</i>
3	ह्यत् <i>hyatu-n.</i>	ह्यत् <i>hṛta-n.</i>	ह्यत् <i>hṛti-n.</i>	ह्यत् <i>hṛta-n.</i>

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
Plur.				
1	ह्यत् <i>hyat^m</i> .	ह्यत् <i>hṣṭ^m</i> .	ह्यत् <i>hṣṭⁱ</i> .	ह्यत् <i>hṣṭ^a</i> .
2	ह्यत् <i>hyat^{m-w}</i> .	ह्यत् <i>hṣṭ^{m-w}</i> .	ह्यत् <i>hṣṭ^{i-w}</i> .	ह्यत् <i>hṣṭ^{a-w}</i> .
3	ह्यत् <i>hyatu-kh</i> .	ह्यत् <i>hṣṭ^{a-kh}</i> .	ह्यत् <i>hṣṭi-kh</i> .	ह्यत् <i>hṣṭa-kh</i> .

दि *dī*, give, is similarly declined, but its first person is दितुम् or द्युतुम् *dyutu-m*, दितुम् *diti^m-m*, दितिम् *diti-m*, दितुम् *diti^a-m*, and so throughout.

The verb हार *hahar*, to get a girl married, is of necessity, conjugated in the past tenses only in the feminine. Moreover it forms its feminine Past Participle, optionally, in an irregular fashion (viii. iii. 76), Thus, हारत् *hahar^m-n* or हारत् *haraṣ^m-n*, he got her married.

NOTES. (1) Once for all. By the first person singular, is meant, 'I made him, her, them (masc.), or them (fem.),' literally, 'he, she, they (masc.), or they (fem.) were made by me.' So the second person singular means 'thou madest him, her, them (masc.), or them (fem.),' and so on, through the other persons.

(2) There is no suffix for the first person plural. Hence this form is always the same as the past participle.

(b) Impersonal Verb (viii. iii. 3-9) (c. forms only), 'I laughed,' literally, 'it was laughed by me,' &c.

Singular 1 ह्यत् *ṣu-m*, I laughed.

2 ह्यत् *ṣu-th*, thou laughedst.

3 ह्यत् *ṣu-n*, he laughed.

Plural 1 ह्यत् *ṣu^m*, we laughed.

2 ह्यत् *ṣu^{m-w}*, you laughed.

3 ह्यत् *ṣu-kh*, they laughed.

When an Impersonal Verb is conjugated in the feminine (see pp. 22 and 48), we get forms such as the following, (बुव *tsuv*, quarrel) (viii. iii. 9),—

- Singular 1 बुवम् *tsuv^s-m*, I quarrelled.
 2 बुवथ *tsuv^s-th*, thou didst quarrel.
 3 बुवन् *tsuv^s-n*, he quarrelled.
 Plural 1 बुव *tsuv^s*, we quarrelled.
 2 बुवव *tsuv^s-w^s*, you quarrelled.
 3 बुवन् *tsuv^s-kh*, they quarrelled.

If such an Impersonal Verb is conjugated in the plural, we get—

- Singular 1 बुवम् *tsuvya-m*, I quarrelled many times, and so on.
 2 बुवथ *tsuvya-th*.
 3 बुवन् *tsuvya-n*.
 Plural 1 बुव *tsuvd*.
 2 बुवव *tsuvya-w^s*.
 3 बुवन् *tsuvya-kh*.
 So मीरव *mīrav*, bear pain.

ज्वर *tsar* and the others are thus conjugated (see pp. 16, 22, and 49).

- Singular 1 ज्वरम् *tsar^s-m*, I was inwardly angry, and so on.
 2 ज्वरथ *tsar^s-y*.
 3 ज्वरन् *tsar^s-s*.
 Plural 1 ज्वर *tsar^s*.
 2 ज्वरव *tsar^s-w^s*.
 3 ज्वरन् *tsar^s-kh*.

In the case of Transitive verbs, when the grammatical subject (i.e., the logical object) is a pronoun, it may be added to the verb in the shape of an additional pronominal suffix in the Nominative case. The following are the masculine forms which occur. The feminine ones can easily be made on the same principle.

From कर्म् *karu-m*, made by me, I made.

कर्मथ *kar^s-m-akh*, thou wast made by me, I made thee.

So कर्मन् *kar^s-m-akh*, thou (fem.) wast made by me, I made thee (fem.).

[कर्मन् *kar^m-m-an*, I made him, is not used. We always say
तुम्हें कर्मन् *suh karu-m*. कर्मन् *kar^m-m-as* means 'I made
for him.']

करिम् *karⁱ-m-aw^m*, I made you.

[करिम् *karⁱ-m-akh*, I made them, is not used. We always
say तिम कर्मन् *tim kari-m*. करिम् *karⁱ-m-akh* means 'I
made them for them.']

From कर्त्तु *karu-th*, made by thee, thou madest.

कर्त्तुम् *kar^m-th-as*, thou madest me (or thou madest for him).

कर्त्तुन् *kar^m-th-an*, thou madest him.

करिम् *karⁱ-th-akh*, thou madest them (or for them).

From कर्मन् *karu-n*, made by him, he made.

कर्मन् *kar^m-n-as*, he made me (or he made for him).

कर्मन् *kar^m-n-akh*, he made thee (or he made for them).

[कर्मन् *kar^m-n-an*, he made him, is not used. We say तुम्हें
कर्मन् *suh karun*.]

करिम् *karⁱ-n-aw^m*, he made you (or for you).

[करिम् *karⁱ-n-akh*, he made them, is not used. We say तिम
कर्मन् *tim kari-n*. करिम् *karⁱ-n-akh*, means 'he made them
for them.']

From कर्मन् *kar^m*, made by us, we made.

कर्त्तुम् *karu-kh*, we made thee.

[कर्त्तुन् *karu-n*, we made him, is not used. We say तुम्हें
suh kar^m.]

करिम् *karⁱ-w^m*, we made you.

[करिम् *kari-kh*, we made them, is not used. We say तिम
कर्मन् *tim karⁱ*.]

From कर्मन् *kar^m-w^m*, made by you, you made.

कर्त्तुम् *kar^m-wa-s*, you made me (or for him)

कर्त्तुन् *kar^m-wa-n*, you made him.

करिम् *karⁱ-wa-kh*, you made them.

From कर्नु *kāru-kh*, made by them, they made.

कर्नु *kār-h-as*, they made me (or they made for him).

कर्नु *kār-h-akh*, they made thee (or for them).

[कर्नु *kār-h-an*, they made him, is not used. We say,

तुह कर्नु *tuh kāru-kh*].

कर्नु *kār-h-aw*, they made you.

[कर्नु *kār-h-akh*, they made them, is not used. We say,

तिम् कर्नु *tim kāri-kh*. कर्नु *kār-h-akh*, means 'he made them for them'].

There being no suffix for the first person plural, there are no special forms for thou, he, you, or they made us.

With regard to all these forms, the full forms of the pronouns may also be used, with, or without the suffixes. Thus,—

We may say either

- (a) म् कर्नु म् *mā kār-m-akh tēh*, by me was-made-by-me-thou thou, or
- (b) कर्नु म् *kār-m-akh tēh*, was-made-by-me-thou thou, or
- (c) म् कर्नु *mā kār-m-akh*, by me was-made-by-me-thou, or
- (d) कर्नु *kār-makh*, was-made-by-me-thou, or
- (e) म् कर्नु म् *mā kāru-kh tēh*, by me was-made-thou thou, or
- (f) म् कर्नु *mā kāru-kh*, by me was-made-thou.

We cannot, however, use the two following forms.

- (g) म् कर्नु म् *mā kār tēh*, by-me was-made thou or
- (h) कर्नु म् *kāru-m tēh*, was-made-by-me thou.

In other words when the full form of the pronoun in the nominative is used, the corresponding suffix must always accompany it.

Other pronominal suffixes can similarly be used. Thus, कर्नु *kār-m-ay*, I made for thee.

B. SECOND CONJUGATION.

Neuter Verb (viii. iii. 77-97). (c. Forms only).

I became, &c.

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	अभूत् <i>bhū-s.</i>	अभूत् <i>bhū^s-s.</i>	अभि <i>bhū^t.</i>	अभ <i>bhūṣ.</i>
2	अभूत् <i>bhū-kh.</i>	अभूत् <i>bhū^s-kh.</i>	अभिव <i>bhū^t-w^s.</i>	अभव <i>bhūṣ-w^s.</i>
3	अभू <i>bhū^s.</i>	अभू <i>bhū^s.</i>	अभि <i>bhū^t.</i>	अभ <i>bhūṣ.</i>

The verb *भर* *mar*, die, has its past tense irregular. It is thus conjugated (viii. iii. 26, 31, 59, 65, 92).

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	मृदुत् <i>mūdu-s.</i>	मृदुत् <i>mūya-s.</i>	मृदि <i>mūd^t.</i>	मृव <i>mūy^s.</i>
2	मृदुत् <i>mūdu-kh.</i>	मृदुत् <i>mūya-kh.</i>	मृदिव <i>mūd^t-w^s.</i>	मृवव <i>mūy^s-w^s.</i>
3	मृदु <i>mūd^s.</i>	मृव <i>mūy^s.</i>	मृदि <i>mūd^t.</i>	मृव <i>mūy^s.</i>

When *भर* *mar* means to unite, it is regular. Thus, *मृव* *maruṣ*, he united him.

5 (a.) THE VERBAL AORIST PARTICIPLE.

This participle occurs in all three conjugations. In the first and second (viii. iii. 78) conjugations it is a true aorist. It expresses past time indefinitely, with no reference to proximity or distance. *E.g.*, *करोति* *karyōv*, he (was) made (by us), we made; *अभूत्* *bhūyōv*, he became. It is therefore the participle, and the aorist is the tense, of narration in these two conjugations.

In the third conjugation, it is used instead of the past participle ; and describes something which has happened lately. Thus, **वुफोव्** *wuphyōv*, he flew (a short time ago).

This participle is formed in the first and second conjugations by changing the final **य** *y*^o (४) of the feminine plural of the past participle to **योव्** *yōv*. Thus, **कर** *kar*, do ; past participle **कव्** *kav*^o, fem. plur. **कवे** *karē* ; aorist participle **कवेव्** *karyōv*.

In those cases, in which the feminine plural ends in **अ** *a*, instead of in **य** *y*^o (४), (see p. 42) the aorist participle ends in **योव्** *yōv*, not in **योव्** *yōv*. Thus, **दज्** *das*, burn ; past participle **दव्** *dav*^o, fem. plur. **दवे** *das*^o ; aorist participle **दजोव्** *dazōv*. There are four exceptions (viii. iii. 49, 81). The aorist participle of **क्व** *k^oṭṭ*, be moist, is **क्वोव्** *k^oṭṭyōv* ; that of **व्यज्** *vyatṭ*, pervade, is **व्योव्** *vyatṭyōv* ; that of **रोज्** *rōṭṭ*, be preferred, **रोजोव्** *rōṭṭyōv* ; [and that of **वुज्** *wuṭṭ*, be burnt, **वुजोव्** *wuṭṭyōv*]. Note that in the fem. pl. Past, in these verbs, the **य** *y* is elided. Thus **क्व** *k^oṭṭ*^o, not **क्व** *k^oṭṭē* ; **व्यज्** *vyatṭ*^o, not **व्य** *vyatṭē* ; **रोज्** *rōṭṭ*^o not **रो** *rōṭṭē* (viii. iii. 49, 81).

In the third conjugation, the aorist participle is formed by adding **योव्** *yōv* to the root direct. Thus, **वुफ** *wuph*, fly, aorist participle **वुफोव्** *wuphyōv*, but there are exceptions which will be dealt with later on.

Īçvara-kaula spells this participle indifferently with **योव्** *yōv* or with **योव्** *yauv*. Both are pronounced the same, like **योव्** *yōv* (viii. iii. 39).

[The true termination of this participle is **यो**, the *v*, as well as the *y* of the plural to be noted later, are only added for the sake of euphony].

Special Rules for the First and Second Conjugations.

The base of the aorist participle of the first and second conjugations being the same as the feminine plural of the past participle, the final consonant of the verbal root undergoes certain changes (viii. iii. 69, 70, 71, 72, 73, 74, 75). For the same reason, in the aorist participle, the vowel of the verbal root remains unchanged (see page 41). The following are examples of the changes. The reader is referred to pp. 42 and ff. for details.

- | | |
|---|--|
| 1 | Root थक् <i>thak</i> , be tired, aorist participle थोव् <i>thacyōv</i> . |
| 2 | „ लेख <i>lēkh</i> , write „ लेखोव् <i>lēchyōv</i> . |
| 3 | „ दज <i>dag</i> , pound „ दजोव् <i>dajyōv</i> . |

4	Root फट <i>phaṭ</i> , be split	aorist participle फस्योच् <i>phacyōv</i> .
5	„ मड <i>maṣh</i> , forget	„ मस्योच् <i>machyōv</i> .
6	„ बंध <i>gaṇḍ</i> , bind	„ बंस्योच् <i>ganjyōv</i> .
7	„ कत <i>kat</i> , spin	„ कस्योच् <i>kaṣṭōv</i> .
8	„ उद्भव <i>uḍḥ</i> , arise	„ उद्भस्योच् <i>uḍḥōv</i> .
9	„ लड <i>lad</i> , build	„ लस्योच् <i>lazōv</i> .
10	„ रण <i>ran</i> , cook	„ रस्योच् <i>rañōv</i> .
11	„ तल <i>ṭal</i> , flee	„ तस्योच् <i>ṭajyōv</i> .
12	„ पिह <i>pih</i> , grind	„ पिस्योच् <i>piṛyōv</i> .
13	„ मुह <i>muḥ</i> , deceive	„ मुस्योच् <i>muṣyōv</i> .*
14	„ सह <i>saḥ</i> , bear	„ सस्योच् <i>saṛyōv</i> .
15	„ गृह <i>gṛh</i> , grind	„ गृस्योच् <i>gṛyōv</i> .
16	„ लृह <i>lṛh</i> , suck	„ लृस्योच् <i>lṛyōv</i> .

Nos. 7-10 are also examples of the elision of *h y*. The following are further examples, see p. 42 for details.

1	Root दि <i>dī</i> , give	aorist participle दिस्योच् <i>dīṣyōv</i> .
2	„ वि <i>hi</i> , take	„ विस्योच् <i>hiṣyōv</i> .

The past participles of these two verbs are irregular, vide p. 45.

3	Root दह <i>daḥ</i> , burn,	aorist participle दस्योच् <i>daḥōv</i> .
4	„ बस <i>bas</i> , dwell	„ बस्योच् <i>basōv</i> .
5	„ कस <i>kas</i> , fry	„ कस्योच् <i>kasōv</i> .

But from,—

6	Root धाड <i>ṭhās</i> , bury	„ धास्योच् <i>ṭhāsōv</i> , or धास्योच् <i>ṭhāṣyōv</i> .
7	„ दस <i>das</i> , beat	„ दस्योच् <i>dasōv</i> , or दस्योच् <i>daṣyōv</i> .

And from—

8	Root कृत् <i>kṛts</i> , be wet	„ only कृस्योच् <i>kṛṣyōv</i> (p. 58).
9	„ तल <i>ṭas</i> , laugh loudly	„ only तलस्योच् <i>ṭaṣyōv</i> (p. 42).

Remember that all these changes occur only in the first and second conjugations. The rules for the third conjugation are quite different.

* My Paṇḍit prefers मुस्योच् *muḥyōv*.

Special Rules for the Third Conjugation.

In this conjugation, the participle (and consequently, the tense formed from it) is not used as an aorist, but as a past; with the same meaning as the past participle of the first and second conjugations. It is *not* the tense of narration.

The aorist participle is formed by adding *वीच् यञ्* to the root. Thus, *वुप् wuph*, fly, *वुप्वीच् wuphyōv*. Before this the final consonant of a root is *not* liable to change, as it is in the case of verbs of the first and second conjugations. Thus, from *लोट ल॒ह*, be long, a verb of the 3rd conjugation, the aorist participle is *लोटवीच् ल॒ह्योव*, and not *लोटवीच् ल॒च्योव*, as it would be, if the verb belonged to the 2nd conjugation.

Note also that in this conjugation, *च् y* is not elided after *त् ts*, *क् ts̥h*, *ञ् z*, or *ञ् ñ* (viii. iii. 49). *Īvara-kaula* in this *sūtra* gives the following list of verbs, which do not elide *च् y*. It includes many of the verbs ending in these letters which belong to the third conjugation.

पुष्प grōts, be splashed out; *वृक्ष tsōts*, have insufficient means of livelihood; *द्व्य ts̥hōts*, be empty; *तेज ts̥*, be sharp; *पद्म pas*, be fit; *ब्रज bras*, shine; *बावज bāwas*, be preferred; *लक्ष lōts*, be weak; *वीच् grōts*, be pure. Thus, *पुष्पवीच् grōtsyōv*, not *पुष्पोच् grōtsōv*.

The other verbs belonging to the third conjugation, which end in these letters, and which are not mentioned by *Īvara-kaula* in the above *sūtra* are the following:—

अत् ats, enter; *त्रात् trats*, fear; *मोत् mōts*, remain over and above; *अत् ats̥h*, be weak; *गत् gat̥h*, go; *पलत् palas*, be useful; *रत् rans*, be pleased; *लत् las*, be suitable; *वुत् wus*, be wide awake, appear. *सपत् sapas*, become, is considered the same as *सपत् sapan*, or *सपत् sapad*, and belongs to the second conjugation. According to my *Pandit* *पलत् palas*, above recorded, belongs to the second conjugation.

According to my *Pandit*, of these, *वृक्ष trats* and *अत् ats̥h*, always retain *च् y*. The others retain it optionally except *अत् ats* and *गत् gat̥h*, which are irregular. See below, pp. 64 and 65.

Moreover, *च् y* is not, in this conjugation, elided after *च् s*. All the examples of the elision of *च् y* after this letter given by *Īvara-kaula* belong either to the first or second conjugation.

The Aorist Participle Generally.

The masculine plural of this participle is formed by changing the final **यो** *yōv* to **ये** *yēy*. Thus, **करो** *karyōv*, plural **करो** *karyēy* (viii. iii. 15). The feminine is formed **यो** *yōv* to **ये** *yēy* (viii. iii. 16). The feminine singular and the feminine plural are the same. Thus, **करो** *karyōv*, fem. sing. and plur. **करो** *karyēy*.

When the base of the participle ends **त्** *tā*, **त्** *tāh*, **त्** *z*, or **त्** *ñ*, and elides the **य** *y* in **यो** *yōv* of the masculine singular, the **ये** *yēy* of the masculine plural becomes **द्य** *dy* (viii. iii. 18), and the **ये** *yēy* of the feminine, becomes **द्य** *dy* (viii. iii. 17). Thus,—

Root **कत** *kat*, spin. Aorist part. **कतो** *katoōv*; masc. pl. **कतो** *katoōdy*; fem. **कतो** *katoōdy*.

„ **अव** *avāh*, arise. Aorist part. **अवो** *avāhōv*; masc. pl. **अवो** *avāhōdy*; fem. **अवो** *avāhōdy*.

„ **दज** *das*, burn. Aorist part. **दजो** *dasōv*; masc. pl. **दजो** *dasōdy*; fem. **दजो** *dasōdy*.

„ **रव** *ran*, cook. Aorist part. **रवो** *rañōv*; masc. pl. **रवो** *rañōdy*; fem. **रवो** *rañōdy*.

Most verbs of the third conjugation ending in these letters do not elide the **य** *y* (see page 60). So also the verbs **क्त्** *kā*, **व्या** *vyā*, **रो** *rō*, **वृ** *vṛ* (see p. 58) of the second conjugation. These verbs form the masculine plural either in **द्य** *dy* or **द्य** *dy*, and the feminine in **द्य** *dy* or **द्य** *dy* (viii. iii. 17). Thus,—

Root **क्त्** *kā*, (second conjugation) be wet; masc. sing. **क्तो** *kāōv*; masc. plural **क्तो** *kāōdy* or **क्तो** *kāōdy*.

„ **यो** *yō*, (third conjugation) be pure; masc. sing. **यो** *yōv*; masc. plural **यो** *yōdy* or **यो** *yōdy*.

„ **ते** *tē*, (third conjugation), be sharp; masc. sing. **ते** *tēv*; masc. plural **ते** *tēdy* or **ते** *tēdy*.

The following verbs have irregular aorist participles. The irregularities are, of course, carried through the aorist tense.

VERB.	AORIST PARTICIPLE.			
	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
दि hi, take (17, 32).	अस्मीन् <i>hāṣṭōn.</i>	अस्माय <i>hāṣṭyā.</i>	अस्माय् <i>hāṣṭāy.</i>	Same as singular.
दि di, give (17, 32).	दिस्मीन् <i>diṣṭōn.</i>	दिस्माय <i>diṣṭyā.</i>	दिस्माय् <i>diṣṭāy.</i>	
अव <i>khaa</i> , mount (12, 66).	अस्मीन् <i>khaṣṭōn</i> or अस्मीन् <i>khaṣṭhōn.</i>	अस्माय <i>khaṣṭyā</i> or अस्माय <i>khaṣṭyā.</i>	अस्माय् <i>khaṣṭāy</i> or अस्माय् <i>khaṣṭhāy.</i>	
अव <i>was</i> , descend (12, 66).	अस्मीन् <i>waṣṭhōn.</i>	अस्माय <i>waṣṭhāy.</i>	अस्माय् <i>waṣṭhāy.</i>	
अव <i>laa</i> , live long (18, 29, 67).	अस्मीन् <i>lāṣṭhōn.</i>	अस्माय <i>lāṣṭhāy.</i>	अस्माय् <i>lāṣṭhāy.</i>	
अस्मी <i>lāa</i> , be weary (67).	अस्मीन् <i>lāṣṭōn</i> , or अस्मीन् <i>lāṣṭhōn.</i>	अस्माय <i>lāṣṭyā</i> or अस्माय <i>lāṣṭhāy.</i>	अस्माय् <i>lāṣṭāy</i> or अस्माय् <i>lāṣṭhāy.</i>	
अस्मी <i>mar</i> , die (30).	अस्मीन् <i>māṣṭōn.</i>	अस्माय <i>māṣṭyā.</i>	अस्माय् <i>māṣṭāy.</i>	

चि yi, come (53).				
Past.	आत् ढ्य.	आत् ढ्य°.	आत् ढ्य.	
Aorist.	आतोत् ढ्यठ्ठ.	आवेत् ढ्यठ्ठ°.	आवेत् ढ्यठ्ठ.	
Plup.	आत्वात् ढ्यठ्ठ.	आवेत् ढ्यठ्ठ°.	आत्वात् ढ्यठ्ठ.	
जि xi, be born (54).				Same as singular.
Past.	जात् ष्ठ.	जात् ष्ठ°.	जात् ष्ठ.	
Aorist.	जातोत् ष्ठठ्ठ.	जावेत् ष्ठठ्ठ°.	जावेत् ष्ठठ्ठ.	
Plup.	जात्वात् ष्ठठ्ठ.	जावेत् ष्ठठ्ठ°.	जात्वात् ष्ठठ्ठ.	
नेर nēr, go forth (56).				
Past.	नात् ढ्रठ्ठ.	नात् ढ्रठ्ठ°.	नात् ढ्रठ्ठ.	
Aorist.	नातोत् ढ्रठ्ठठ्ठ.	नावेत् ढ्रठ्ठठ्ठ°.	नावेत् ढ्रठ्ठठ्ठ.	
Plup.	नात्वात् ढ्रठ्ठठ्ठ.	नावेत् ढ्रठ्ठठ्ठ°.	नात्वात् ढ्रठ्ठठ्ठ.	

* लृच् लस् is sometimes used regularly by the vulgar. Thus, लृचोत् लस्ठ (viii. iii. 96).

VERB.	AORIST PARTICIPLE.			
	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
बभू अह, enter (52, 57).				
Past.	बभू ह्येव.	बभू ह्ये.	बभू ह्ये.	
Aorist.	बभूये ह्येयैव.	बभूये ह्येयै.	बभूये ह्येयै.	
Plup.	बभूये ह्येयैव.	बभूये ह्येयै.	बभूये ह्येयै.	Same as singular.
प्रब प्रास, be born (52, 55).				
Past.	प्रब प्र्येव.	प्रब प्र्ये.	प्रब प्र्ये.	
Aorist.	प्रबये प्र्येयैव.	प्रबये प्र्येयै.	प्रबये प्र्येयै.	
Plup.	प्रबये प्र्येयैव.	प्रबये प्र्येयै.	प्रबये प्र्येयै.	

वि पि, fall (48, 60).				
Past.	प्रीत् प्राव.	प्रात् प्राय.	प्रात् प्राय.	
Aorist.	प्रीत् प्राव.	प्रात् प्राय.	प्रात् प्राय.	
Plup.	प्रात् प्राव.	प्रात् प्राय.	प्रात् प्राय.	
अ गत, go (48, 58, 60).				
Past.	ग्रीत् गाव.	गात् गाय.	गात् गाय.	
Aorist.	ग्रीत् गाव.	गात् गाय.	गात् गाय.	
Plup.	ग्रात् गाव.	गात् गाय.	गात् गाय.	
दे द, see (62).	देत् द.	देत् द.	देत् द.	
रो र, be angry (62).	रोत् र.	रोत् र.	रोत् र.	
म म, forget (62).	मत् म.	मत् म.	मत् म.	
ब ब, sit (62).	बत् ब.	बत् ब.	बत् ब.	
व व, to get a girl married (76).	वत् व.	वत् व.	वत् व.	

Same as singular.

Not used.

5 (b). THE AORIST TENSE.

This is formed from the Aorist Participle, exactly as the Past tense is formed from the Past Participle, except that a final *v* or a final *y* is always elided before a pronominal suffix (viii. iii. 41). Thus, कर्षोव् *karyōv* + अस् *am*, made-by-me = कर्षो *karyō-m*, not कर्षोवस् *karyōv-am*. The *a* of अस् *am*, is elided under the general rules for pronominal suffixes (*vide* p. 15). So also forms like कुमल्यो *kumalyō-s* (*kumalyōv* + *as*), he was tender for him; कुमल्यो *kumalyō-s*, they were tender for him.

We thus get the following forms,—

A. FIRST CONJUGATION.

(a). Transitive verb (viii. iii. 14). (c. forms only).

‘I made,’ lit. ‘he, she, it, &c., was (were) made by me, you, him, us, &c.’

	SINGULAR.		PLURAL.	
	Masculine. कर्षोव् <i>karyōv</i> .	Feminine. कर्षे <i>karyē</i> °.	Masculine. कर्षे <i>karyē</i> .	Feminine. कर्षे <i>karyē</i> °.
Sing.				
1	कर्षो <i>karyō-m</i> .	कर्षेय <i>karyēya-m</i> .	कर्षे <i>karyē-m</i> .	कर्षेय <i>karyēya-m</i> .
2	कर्षो <i>karyō-th</i> .	कर्षेय <i>karyēya-th</i> .	कर्षे <i>karyē-th</i> .	कर्षेय <i>karyēya-th</i> .
3	कर्षो <i>karyō-n</i> .	कर्षेय <i>karyēya-n</i> .	कर्षे <i>karyē-n</i> .	कर्षेय <i>karyēya-n</i> .
Plur.				
1	कर्षो <i>karyōv</i> .	कर्षे <i>karyē</i> °.	कर्षे <i>karyē</i> .	कर्षे <i>karyē</i> °.
2	कर्षो <i>karyō-w</i> °.	कर्षेय <i>karyēya-w</i> °.	कर्षे <i>karyē-w</i> °.	कर्षेय <i>karyēya-w</i> °.
3	कर्षो <i>karyō-kh</i> .	कर्षेय <i>karyēya-kh</i> .	कर्षे <i>karyē-kh</i> .	कर्षेय <i>karyēya-kh</i> .

As regards verbs ending in vowels, the usual rule is followed. Thus, from **खि** *khi*, eat, the aorist participle is **खोय्** *khōy*; and from **चि** *ci*, drink, **चोय्** *cōy*.

From **नि** *ni*, take, we get, as usual **निय्** *niy*, not **नय्** *ny*. **दि** *di*, give and **हि** *hi*, take, are, as in the Past, irregular. Of **दि** *di*, the Aorist Participle is **दिज्ञोय्** *dijñōy* (pl. **दिज्ञाय्** *dijñāy*; fem. **दिज्ञाय्** *dijñāy*), and of **हि** *hi*, **होय्** *hōy* (pl. **होय्** *hōy*; fem. **होय्** *hōy*) (viii. iii. 32). See p. 61.

Double pronominal suffixes can be added, as in the case of the Past. Thus, **करोय्** *karyō-ih-as*, thou madest me; **करोय्** *karyō-m-ay*, I made for thee; **करोय्** *karyō-m-as*, I made for him. Other examples are unnecessary. The rules are exactly the same as in the case of the past tense. *Vide*, however, special cases mentioned after the Paradigm of the third conjugation (p. 70).

(b). Impersonal verb (viii. iii. 14). (c. forms only).

'I laughed,' *lit.* 'it was laughed by me,' &c.

- | | | |
|----------|---|--|
| Singular | 1 | असोय् <i>asō-m</i> , I laughed. |
| | 2 | असोय् <i>asō-ih</i> , thou laughedst. |
| | 3 | असोय् <i>asō-n</i> , he laughed. |
| Plural | 1 | असोय् <i>asōv</i> , we laughed. |
| | 2 | असोय् <i>asō-w</i> , you laughed. |
| | 3 | असोय् <i>asō-kh</i> , they laughed. |

When an impersonal verb is conjugated in the feminine (see pp. 22 and 48) we get

SINGULAR AND PLURAL.

- | | | |
|----------|---|--|
| Singular | 1 | बुधेय् <i>budhyā-m</i> , I quarrelled. |
| | 2 | बुधेय् <i>budhyā-ih</i> , thou didst quarrel. |
| | 3 | बुधेय् <i>budhyā-n</i> , he quarrelled. |
| Plural | 1 | बुधेय् <i>budhyā</i> , we quarrelled. |
| | 2 | बुधेय् <i>budhyā-w</i> , you quarrelled. |
| | 3 | बुधेय् <i>budhyā-kh</i> , they quarrelled. |

The feminine impersonal verbs लार *lar*, &c., (see pp. 16, 22 and 49) have the following forms,—

लर्येयस् *laryēya-m*, I was inwardly wrathful.

लर्येयस् *laryēyi-y* (with inserted *i*; see p. 70 *post*), thou wast inwardly angry.

लर्येयस् *laryēya-s*, he was inwardly angry.

And so on.

So also (viii. iii. 45) लम्ब्येयस् *tyambyēya-s* (3rd conj.), he glanced eagerly.

B. SECOND CONJUGATION.

Neuter verb (viii. iii. 39). (*c.* forms only).

'I became, &c.'

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	बुल्लोस् <i>bōvyō-s</i> .	बुल्लेयस् <i>bōvyēya-s</i> .	बुल्लेस् <i>bōvyēy</i> .	बुल्लेय <i>bōvyēy°</i> .
2	बुल्लोस् <i>bōvyō-kh</i> .	बुल्लेयस् <i>bōvyēya-kh</i> .	बुल्लेय <i>bōvyē-w°</i> .	बुल्लेय <i>bōvyēy°-w°</i> . ¹
3	बुल्लोस् <i>bōvyōv</i> .	बुल्लेय <i>bōvyēy°</i> .	बुल्लेय <i>bōvyēy</i> .	बुल्लेय <i>bōvyēy°</i> .

C. THIRD CONJUGATION.

Neuter verb बुप् *wuph*, fly (viii. iii. 39). (*c.* forms only).

'I flew (just now),' used in the sense of the Past, and not as the tense of the Aorist.

1st Sing. Masc. बुप्फोस् *wuphyō-s*, &c., exactly as in the second conjugation.

In this tense, the difference between the second and third conjugations consists in the formation of the Aorist Participle, as already explained, and not in the conjugation.

¹ *Iqvara-kaula* (viii. iii. 44) gives बुल्लेय *bōvyēw°*, but my Paṇḍit says this is a mistake. The form given above is the correct one.

The Aorist of पि *pi*, fall, used in the sense of the Past, is (viii. iii. 48, 60, 61),—

‘I fell, &c.’

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	पौप् <i>pyau-s</i> (not पौप् <i>pyō-s</i>).	पवप् <i>p̄ya-s</i> .	पव् <i>p̄y</i> .	पव <i>p̄y°</i> .
2	पौप् <i>pyau-kh</i> .	पवप् <i>p̄ya-kh</i> .	पवे <i>pyō-w°</i> .	पवव <i>p̄y°-w°</i> .
3	पौप् <i>pyauv</i> .	पव <i>p̄y°</i> .	पव् <i>p̄y</i> .	पव <i>p̄y°</i> .

Note the specially irregular 2nd person plur. masc.

The Aorist of verb गच्छ *gaṭṭh*, go, used in the sense of the past, is (viii. iii. 48, 58, 60, 61).

‘I went, &c.’

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	गौप् <i>gau-s</i> .	गवप् <i>gaya-s</i> .	गव् <i>gay</i> .	गव <i>gay°</i> .
2	गौप् <i>gau-kh</i> .	गवप् <i>gaya-kh</i> .	गवि <i>gā-w°</i> .	गवव <i>gay°-w°</i> .
3	गौप् <i>gauv</i> .	गव <i>gay°</i> .	गव् <i>gay</i> .	गव <i>gay°</i> .

When this verb is used in the meaning of ‘be proper,’ it is regular, and belongs to the 2nd conjugation. Thus, गच्छ *gaṭṭh°*, it was proper (viii. iii. 58). In this sense it is only used in the Past. The Aorist and Pluperfect do not occur (82).

There are also other irregular Aorists of this conjugation. There are those of the roots *यि yi*, come; *सि si*, be born; *नेर nēr*, go forth; *अत्स ats*, enter; *प्रस pras*, be born. The Aorist Participles, in the sense of the Past will be found in the list of irregular Aorist Participles, and no difficulty will be found in conjugating them. They are here given for ready reference.

AORIST PARTICIPLES.

यि <i>yi</i> , come.	आव् <i>āv</i> .
सि <i>si</i> , be born.	जाव् <i>sāv</i> .
नेर <i>nēr</i> , issue.	द्राव् <i>drāv</i> .
अत्स <i>ats</i> , enter.	ताव् <i>tāv</i> .
प्रस <i>pras</i> , be born.	पाव् <i>pyāv</i> .

The feminine and masculine plurals are given in the list of Aorist Participles. It will be seen that they must be conjugated as if they were Pluperfects. Vide p. 74.

When the suffix of the dative of the second person singular is added to a form ending in *आव् āv*, *आो ō* becomes *व् wā* (४) (viii. iii. 43). Thus, *करोव् karyōv* + *अय् ay*, *करोव् karyōy*,¹ we made for thee. *उप्यव् wuphyōv*,¹ he flew for thee. *गौव् gauv* (root *गत् gāh*), he went; *गौव् gōy*, he went for thee. *प्यौव् pyauv*, he fell; *प्यौव् pyōy*, he fell for thee. The plural of *गौव् gauv*, is *गय् gay*, and 'they went for thee' is *गय् gay*. So, 'they fell for thee' is *प्यय् pyay*.

[When the same form *अय् ay* is added to a form in *य् y*, *रः r* is inserted. Thus, *करोव् karyōy*, she was made by us; *करोव् karyōyi-y*, she was made by us for thee. Compare *करोव् karyōyi-y* on p. 68 ante].

¹ These are the forms according to the *Sātra*. But my Paṇḍit maintains that the true forms are *करोव् karyō-y*, and *उप्यव् wuphyō-y*. The exceptional forms, he says, only occur in the case of the verbs *गत् gāh*, go, and *पि pi*, fall. The *Sātra* while making the rule absolutely general, only gives the two last-named verbs as examples.

6 (a). THE PLUPERFECT PARTICIPLE.

This participle occurs in all three conjugations. In the first two conjugations (viii. iii. 78), it expresses remote time. Thus, कर्तृन् *karyā-n*, he made (a long time ago); बभूव *bhūv*, he became (a long time ago).

In the third conjugation it is used in the sense of an Aorist Participle, and expresses past time indefinitely, with no reference to proximity or distance. It is hence the participle, and the Pluperfect is the tense, of narration in this conjugation. Thus, वृषात् *vṛṣyāt*, he flew. In order to supply the place of Pluperfect, a new tense is formed in this conjugation, which may be called the True Pluperfect. Thus, वृषिषात् *vṛṣiṣyāt*, he flew a long time ago.

The Pluperfect Participle is formed by changing the termination औद् *ōv* of the aorist participle to आद् *āv* (viii. iii. 35). Thus Aorist Participle, कर्तृन् *karyōv*; Pluperfect Participle, कर्तृन् *karyāv*. In the first conjugation, the masculine plural is formed by inserting र् *ṛ*, before the termination of the masculine plural of the Aorist Participle. Thus, कर्तृन् *karyōv*; masc. plur. कर्तृर् *karyōṛ*; Pluperfect part. masc. plur. कर्तृर् *karyōṛ* (viii. iii. 36). When the Aorist masc. plural ends in आद् *āv* (vide, p. 61) this is changed to ङिद् *ṅyḍ*. Thus; Aorist Participle लङ् *laṅv*, taken; masc. plur. लङ् *laṅṅyḍ*; Pluperfect Part. masc. plur. लङ् *laṅṅyḍyḍ* (viii. iii. 37). The feminine singular and plural are the same as those of the Aorist Participle (viii. iii. 38).

In the second and third conjugations, the masculine plural is formed by changing आद् *āv* of the singular to ङ् *ṅ* (viii, iii, 40). See, however, p. 74. Thus वृषाद् *vṛṣyāv*, flown; masc. pl., वृषाद् *vṛṣyāṅ*. The feminine (singular and plural) is formed by changing आद् *āv* to इद् *id*. Thus वृषेद् *vṛṣyēd* (viii, iii, 44).

6 (b). THE PLUPERFECT TENSE.

This is formed from the Pluperfect Participle, exactly as the Aorist Tense is formed from the Aorist Participle.

We thus get the following forms.

A. FIRST CONJUGATION.

Transitive verb (viii. iii. 35). (c. forms only).

'I made,' lit., 'he, she, it, etc., was (were) made by me, you, him, us, &c.'

	SINGULAR.		PLURAL.	
	Masculine. कर्याव् <i>karyāv</i> , made.	Feminine. कर्येव् <i>karyēv</i> .	Masculine. करेवेव् <i>karēvēv</i> , made.	Feminine. कर्येव् <i>karyēv</i> .
Sing.				
1	कर्याम् <i>karyā-m</i> .	कर्येयम् <i>karyēya-m</i> .	करेवेयम् <i>karēvēyā-m</i> .	कर्येयम् <i>karyēya-m</i> .
2	कर्याथ् <i>karyā-th</i> .	कर्येयथ् <i>karyēya-th</i> .	करेवेयथ् <i>karēvēyā-th</i> .	कर्येयथ् <i>karyēya-th</i> .
3	कर्यान् <i>karyā-n</i> .	कर्येयन् <i>karyēya-n</i> .	करेवेयन् <i>karēvēyā-n</i> .	कर्येयन् <i>karyēya-n</i> .
Plur.				
1	कर्याव् <i>karyāv</i> .	कर्येव् <i>karyēv</i> .	करेवेव् <i>karēvēv</i> .	कर्येव् <i>karyēv</i> .
2	कर्याव् <i>karyā-v</i> .	कर्येयव् <i>karyēyā-v</i> .	करेवेयव् <i>karēvēyā-v</i> .	कर्येयव् <i>karyēyā-v</i> .
3	कर्याक् <i>karyā-kh</i> .	कर्येयक् <i>karyēyā-kh</i> .	करेवेयक् <i>karēvēyā-kh</i> .	कर्येयक् <i>karyēyā-kh</i> .

From चि *khi*, eat, we have च्याव् *khēyā-m*; plur. च्येवेव् *khēvēyā-m*.
So from चि *ci*, drink.

From नि *ni*, take, न्याव् *niyā-m* and निवेवेव् *niyēvēyā-m*.

Similarly, from, हि *hi*, take, ह्याव् *hēyā-m*; plur. ह्येवेव् *hēvēyā-m*;
and from दि *di*, give, द्याव् *dīyā-m*, and द्येवेव् *dīyēvēyā-m* (see p. 71).

Impersonal verbs are similarly conjugated. Thus, असाव् *asā-m*,
I laughed. Those that are conjugated in the feminine (see pp. 16, 22,
49 and 68), are, of course, the same as the Aorist.

Double pronominal suffixes may be added, as in the case of the Past and the Aorist. Thus, कर्माय कर्माय-*ik-as*, thou madest me; कर्माय कर्माय-*m-ay*, I made for thee; कर्माय कर्माय-*m-as*, I made for him. Further examples are unnecessary. See, however, the special cases mentioned after the paradigm of the third conjugation (p. 75).

B. SECOND CONJUGATION.

Neuter verb (viii. iii. 40). (*c.* forms only).

'I became a long time ago.'

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	बुद्धाय् <i>bḍvyā-s.</i>	बुद्धेय् <i>bḍvyā-s.</i>	बुद्धाय् <i>bḍvyāy.</i>	बुद्धेय् <i>bḍvyāy.</i>
2	बुद्धाय् <i>bḍvyā-kh.</i>	बुद्धेय् <i>bḍvyā-kh.</i>	बुद्धाय् <i>bḍvyā-¹o.</i>	बुद्धेय् <i>bḍvyā-¹o.</i>
3	बुद्धाय् <i>bḍvyāv.</i>	बुद्धेय् <i>bḍvyāy.</i>	बुद्धाय् <i>bḍvyāy.</i>	बुद्धेय् <i>bḍvyāy.</i>

C. THIRD CONJUGATION.

In this conjugation, the tense has merely the meaning of an Aorist, not of a Pluperfect, and is the tense used in narration. It is conjugated as follows.

Neuter verb (viii. iii. 40, 44). (*c.* forms only).

'I flew, &c.'

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	बुध्यै <i>buḥyā-s.</i>	बुध्यै <i>buḥyā-s.</i>	बुध्यै <i>buḥyāy.</i>	बुध्यै <i>buḥyāy.</i>
2	बुध्यै <i>buḥyā-kh.</i>	बुध्यै <i>buḥyā-kh.</i>	बुध्यै <i>buḥyā-¹o.</i>	बुध्यै <i>buḥyā-¹o.¹</i>
3	बुध्यै <i>buḥyāv.</i>	बुध्यै <i>buḥyāy.</i>	बुध्यै <i>buḥyāy.</i>	बुध्यै <i>buḥyāy.</i>

¹ *Iṣvara-kauṣa* gives बुध्यै *buḥyā-¹o.*, which my Paṇḍit says is wrong.

In the plural masculine *Īçvara-kaula* gives *वुफियेय् wuphiyēy*, but this is directly contrary to the rule (viii. iii. 40) of which the word is given as an example.

If it is desired to give the force of the pluperfect to a verb of the 3rd conjugation, we must insert an *इ* before the *याय्* of the participle. We thus get what I call the True-Pluperfect tense, which is as follows (viii. iii. 50).

TRUE PLUPERFECT (3rd conjugation only) (c. forms only).

'I flew (a long time ago), &c.'

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
Sing.				
1	वुफियाय् <i>wuphiyā-s.</i>	वुफियेय् <i>wuphiyēya-s.</i>	वुफियाय् <i>wuphiyāy.</i>	वुफियेय <i>wuphiyēy°.</i>
2	वुफियाय् <i>wuphiyā-kh.</i>	वुफियेय् <i>wuphiyēya-kh.</i>	वुफियाय् <i>wuphiyā-w°.</i>	वुफियेय <i>wuphiyēy°-w°.</i>
3	वुफियाय् <i>wuphiyāḁv.</i>	वुफियेय <i>wuphiyēy°.</i>	वुफियाय् <i>wuphiyāy.</i>	वुफियेय <i>wuphiyēy°.</i>

For the plural masculine *Īçvara-kaula* gives (viii. iii. 40) as examples both *मकलियेय् mōkaliyēy* and *मकलियाय् mōkaliyāy*, we or they were released. According to his own rule, of which these are examples, the latter is the correct form. For the second person plural feminine he gives (44) *नवियेय naviyēw°*, you became new, which, according to my Paṇḍit is incorrect for *नवियेय naviyēy°-w°*.

This form cannot be used after cases ending in *इ*, *इह*, *इ*, *इ*, or *इ*. Thus, plup. *वेज्याय् tēzyāy*, not *वेजियाय् tēziyāy* (viii. iii. 51).

As an example of the True Pluperfect of the feminine impersonal verbs (see pp. 16, 22, 49, 54, 67, and 68), we may give (viii. iii. 45)

त्यम्बियेय् tyambiyēya-m, I glanced eagerly.

त्यम्बियेयि-य tyambiyēyi-y (see p. 70), thou didst glance eagerly.

त्यम्बियेय tyambiyēya-s, he glanced eagerly.

The formation of the Pluperfect and True Pluperfect participles of the following verbs is irregular :—

PLUPERFECT PARTICIPLE. TRUE PLUPERFECT PARTICIPLE.

यि <i>yi</i> , come.	आयोच् <i>āyōv</i> .	आयाच् <i>āyāv</i> .
जि <i>si</i> , be born.	जायोच् <i>ajāyōv</i> .	जायाच् <i>ajāyāv</i> .
नेर <i>nēr</i> , go forth.	द्रायोच् <i>drāyōv</i> .	द्रायाच् <i>drāyāv</i> .
अत्त <i>aṭṭ</i> , enter.	आयोच् <i>āyōv</i> .	आयाच् <i>āyāv</i> .
प्रस <i>pras</i> , be born.	प्रायोच् <i>pṛāyōv</i> .	प्रायाच् <i>pṛāyāv</i> .
पि <i>pi</i> , fall.	पयोच् <i>pōyōv</i> .	पयाच् <i>pōyāv</i> .
गच्छ <i>gaṭṭh</i> , go.	गयोच् <i>gayōv</i> .	गयाच् <i>gayāv</i> .

It will be seen that these Pluperfect Participles (in the sense of the Aorist) are really Aorist Participles of the second conjugation. The feminine, and masculine plural forms, will be found in the list of irregular Aorist Participles (pp. 62 and ff.).

When pronominal suffixes are added to this tense, a final *च्* *v* or *य* *y* is elided, as in the case of the aorist (p. 66). Thus, आयाच् *āyāv* + अच् *as*, आयाच् *āyāv-s*, he came to him. आयाच् *āyāv* + अच् *as*, आयाच् *āyāv-s*, they came to him. Other examples of these suffixes are आयाच् *āyāv-s* + अच् *as*, आयाच् *āyāv-s-as*, I came to him; आयाच् *āyāv-kh* + अच् *as*, आयाच् *āyāv-kh-as*, thou camest to him; आयाच् *āyāv-w* + अच् *as*, आयाच् *āyāv-wa-s*, you came to him (viii. iii. 41).

When अच् *ay*, the suffix of the dative of the second person singular is added; आच् *āv* becomes ओ *ō*, and आच् *āy*, ओ *ō* (42). Thus, ओच् *ōy* (आच् *āv* + अच् *ay*), he came for thee; ओच् *ōy*, they came for thee; द्रोच् *drōy*, he came out for thee; द्रोच् *drōy*, they came out for thee; ओच् *ōy*, he entered for thee; ओच् *ōy*, they entered for thee. So वुप्पियोच् *wuphiyōy*, he flew for thee (वुप्पियाच् *wuphiyāv* + अच् *ay*).

7. PERFECT TENSE.

This tense is not described by Iṣvara-kaula. It is formed by conjugating the Adjectival Past Participle with the Present tense of the Auxiliary Verb. As in the case of the other past tenses, the construction is passive in verbs of the first conjugation, and active in verbs of the second and third. The pronominal suffixes are added as in the past tenses. They are added to the Auxiliary Verb, and not to the Participle. In the first conjugation they are suffixes of the agent case, and in the other two of the nominative case. As in the case of the Past tense, there are *a*, *b*, and *c* forms,—i.e., we may omit the suffixes at pleasure, except in the second person. Thus,—

- (a). तमि कर्मन्तु कृत् tam¹ kar^amat^a chuḥ, by him has been made,—
 (b). तमि कर्मन्तु कृत् tam¹ kar^amat^a chu-n, by him has been made-by-him,—
 (c). कर्मन्तु कृत् kar^amat^a chu-n, has been made-by-him,—
 all meaning 'he has made.'

In the second person, only the *b* and *c* forms are used. Thus,—

- (b). त्वमि कर्मन्तु कृत् tñh² kar^amat^a chu-w^a, by you has been made-by-you.
 (c). कर्मन्तु कृत् kar^amat^a chu-w^a, has been made by you, both meaning 'you made.' We cannot say त्वमि कर्मन्तु कृत् tñh² kar^amat^a chuḥ. In the paradigms, I shall only give the *c* forms.

The Auxiliary Verb may either precede or follow the Participle. Thus, कर्मन्तु कृत् kar^amat^a chu-m or कृत् कर्मन्तु chu-m kar^amat^a, but it is considered more elegant for it to precede, when in a sentence, and not standing by itself. Thus, अहं कृत् अहं कर्मन्तु m³ chu-m gar^a kar^amat^a, I have built a house. When standing by itself, the Auxiliary Verb usually follows.

The following is the conjugation of this tense. Regarding the formation of the Adjective Past Participle, and its declension, see p. 29.

A. FIRST CONJUGATION.

(a). Transitive verb, (c. Forms only).

'I have made,' *Lai*. 'he, she, it, etc., has (have) been made by me.'

SINGULAR.			PLURAL.	
	Masculine. ਕਰਮਾਣਿ ਕਰਮਾਣਿ.	Feminine. ਕਰਮਾਣਿ ਕਰਮਾਣਿ.	Masculine. ਕਰਮਾਣਿ ਕਰਮਾਣਿ.	Feminine. ਕਰਮਾਣਿ ਕਰਮਾਣਿ.
Sing.				
1	ਕਰਮਾਣਿ ਕਰਮਾਣਿ ਚੁ-ਮ.	ਕਰਮਾਣਿ ਕਰਮਾਣਿ ਚੁ-ਮ.	ਕਰਮਾਣਿ ਕਰਮਾਣਿ ਚੁ-ਮ.	ਕਰਮਾਣਿ ਕਰਮਾਣਿ ਚੁ-ਮ.
2	ਕਰਮਾਣਿ ਕਰਮਾਣਿ ਚੁ-ਥ.	ਕਰਮਾਣਿ ਕਰਮਾਣਿ ਚੁ-ਥ.	ਕਰਮਾਣਿ ਕਰਮਾਣਿ ਚੁ-ਥ.	ਕਰਮਾਣਿ ਕਰਮਾਣਿ ਚੁ-ਥ.
3	ਕਰਮਾਣਿ ਕਰਮਾਣਿ ਚੁ-ਨ.	ਕਰਮਾਣਿ ਕਰਮਾਣਿ ਚੁ-ਨ.	ਕਰਮਾਣਿ ਕਰਮਾਣਿ ਚੁ-ਨ.	ਕਰਮਾਣਿ ਕਰਮਾਣਿ ਚੁ-ਨ.
Plur.				
1	ਕਰਮਾਣਿ ਕਰਮਾਣਿ ਚੁ-ਮ.	ਕਰਮਾਣਿ ਕਰਮਾਣਿ ਚੁ-ਮ.	ਕਰਮਾਣਿ ਕਰਮਾਣਿ ਚੁ-ਮ.	ਕਰਮਾਣਿ ਕਰਮਾਣਿ ਚੁ-ਮ.
2	ਕਰਮਾਣਿ ਕਰਮਾਣਿ ਚੁ-ਥ.	ਕਰਮਾਣਿ ਕਰਮਾਣਿ ਚੁ-ਥ.	ਕਰਮਾਣਿ ਕਰਮਾਣਿ ਚੁ-ਥ.	ਕਰਮਾਣਿ ਕਰਮਾਣਿ ਚੁ-ਥ.
3	ਕਰਮਾਣਿ ਕਰਮਾਣਿ ਚੁ-ਨ.	ਕਰਮਾਣਿ ਕਰਮਾਣਿ ਚੁ-ਨ.	ਕਰਮਾਣਿ ਕਰਮਾਣਿ ਚੁ-ਨ.	ਕਰਮਾਣਿ ਕਰਮਾਣਿ ਚੁ-ਨ.

(b). Impersonal verb, (c. Forms only).

'I have laughed,' *lit.*, 'it has been laughed by me.'

- Sing. 1. $\text{चुमन्तु चुम् } \text{as}^{\text{mat}} \text{ chu-m}$, I have laughed.
 2. $\text{चुमन्तु चुम् } \text{as}^{\text{mat}} \text{ chu-th}$, thou hast laughed.
 3. $\text{चुमन्तु चुम् } \text{as}^{\text{mat}} \text{ chu-n}$, he has laughed.
 Plur. 1. $\text{चुमन्तु चुम् } \text{as}^{\text{mat}} \text{ chuh}$, we have laughed.
 2. $\text{चुमन्तु चुम् } \text{as}^{\text{mat}} \text{ chu-w}$, you have laughed.
 3. $\text{चुमन्तु चुम् } \text{as}^{\text{mat}} \text{ chu-kh}$, they have laughed.

Pronominal Suffixes.

When the grammatical subject (i.e., the logical object) is a pronoun, it is frequently added in the shape of another pronominal suffix (nominative form). The following are the masculine forms used. Feminine forms can be easily made on the same principle:—

$\text{चुमन्तु चुम् } \text{kar}^{\text{mat}} \text{ chu-th-as}$, have been made-by thee-I,
 thou hast made me.

So $\text{चुमन्तु चुम् } \text{kar}^{\text{mat}} \text{ ch-th-as}$, thou hast made me (fem.).

$\text{चुमन्तु चुम् } \text{kar}^{\text{mat}} \text{ chi-th}$, thou hast made us (maso.).

There is no suffix for the first person plural.

$\text{चुमन्तु चुम् } \text{kar}^{\text{mat}} \text{ chu-n-as}$, he has made me.

$\text{चुमन्तु चुम् } \text{kar}^{\text{mat}} \text{ chu-w-as}$, you have made me.

$\text{चुमन्तु चुम् } \text{kar}^{\text{mat}} \text{ chu-h-as}$, they have made me.

$\text{चुमन्तु } \left\{ \begin{array}{l} \text{kar}^{\text{mat}} \end{array} \right.$	$\left\{ \begin{array}{l} \text{chu-m-akh, I have made thee.} \\ \text{chu-n-akh, he has made thee.} \\ \text{chu-kh, we have made thee.} \\ \text{chu-h-akh, they have made thee.} \end{array} \right.$

When the logical object is the third person, the forms of the first and third persons are not used in this way. This applies also to the plural. We thus have only the two following forms:—

$\text{चुमन्तु } \left\{ \begin{array}{l} \text{kar}^{\text{mat}} \end{array} \right.$	$\left\{ \begin{array}{l} \text{chu-th-an, thou hast made him.} \\ \text{chu-w-an, you have made him.} \end{array} \right.$

For 'I have made him,' we must use the full pronoun; thus, $\text{चुम् चुम् } \text{chuh chu-m kar}^{\text{mat}}$, and so for the others.

करिष्यति	{	kar^1mat^1 ,	द्विष्य चि-m-aw°, I have made you.
			द्विष्य चि-n-aw°, he has made you.
			द्विष्य चि-h-aw°, they have made you.
करिष्यति	{	kar^1mat^1 ,	द्विष्य चि-th-akh, thou hast made them.
			द्विष्य चि-w-akh, you have made them.

B. SECOND CONJUGATION.

Neuter verb. (c. forms only).

I have become, &c.

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	बुध्मन्तु बुध् $bḥv^1mat^1 chu-s.$	बुध्मन्तु बुध् $bḥv^1mat^1 chē-s.$	बुध्मन्ति द्वि $bḥv^1mat^1 chih.$	बुध्मन्तु बुध् $bḥv^1mat^1 chēh.$
2	बुध्मन्तु बुध् $bḥv^1mat^1 chu-kh.$	बुध्मन्तु बुध् $bḥv^1mat^1 chē-kh.$	बुध्मन्ति द्वि $bḥv^1mat^1 chī-w°.$	बुध्मन्तु बुध् $bḥv^1mat^1 chē-w°.$
3	बुध्मन्तु बुध् $bḥv^1mat^1 chuḥ.$	बुध्मन्तु बुध् $bḥv^1mat^1 chēh.$	बुध्मन्ति द्वि $bḥv^1mat^1 chih.$	बुध्मन्तु बुध् $bḥv^1mat^1 chēh.$

C. THIRD CONJUGATION.

Neuter verb. (c. forms only).

I have flown, &c.

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	उप्योमन्तु बुध् $wuphyōmat^1 chu-s.$	उप्योमन्तु बुध् $wuphyōmat^1 chē-s.$	उप्योमन्ति द्वि $wuphyōmat^1 chih.$	उप्योमन्तु बुध् $wuphyōmat^1 chēh.$
2	उप्योमन्तु बुध् $wuphyōmat^1 chu-kh.$	उप्योमन्तु बुध् $wuphyōmat^1 chē-kh.$	उप्योमन्ति द्वि $wuphyōmat^1 chī-w°.$	उप्योमन्तु बुध् $wuphyōmat^1 chē-w°.$
3	उप्योमन्तु बुध् $wuphyōmat^1 chuḥ.$	उप्योमन्तु बुध् $wuphyōmat^1 chēh.$	उप्योमन्ति द्वि $wuphyōmat^1 chih.$	उप्योमन्तु बुध् $wuphyōmat^1 chēh.$

8. THE PERIPHRASTIC PLUPERFECT TENSE.

This tense, also, is not mentioned by Īqvara-kaula. It is formed exactly like the perfect, except that the past tense of the auxiliary verb is used instead of the present. It is unnecessary to give full paradigms, the following examples will suffice.

करमन्तु ओउम् *kar^mmat^u ōu-m*, I had made (him).

करमन्तु ओउम् *kar^mmat^u ōs-m*, I had made (her).

करिमन्ति ओउम् *karⁱmatⁱ ōsi-m*, I had made (them, masc.).

करमन्तु ओउम् *kar^mmat^u ōsa-m*, I had made (them, fem.).

बुदमन्तु ओउम् *b^ud^mmat^u ōu-s*, I had become.

उप्योमन्तु ओउम् *u^phyōmat^u ōu-s*, I had flown.

Or, with double pronominal suffix.

करमन्तु ओउम् *kar^mmat^u ōs^{-th}-as*, thou hadst made me.

B. Imperative Mood.

1 (a). THE PRESENT TENSE.

The terminations are (viii. ii. 5).

SINGULAR.

PLURAL.

2 क ह.

2 क् इव.

3 क् इन.

3 क् इन.

If the root ends in a consonant, the क ह of the 2nd singular is elided (6). Thus,—

कर *kar*, make thou.

करि *kariv*, make ye.

करिन् *karin*, let him make.

करिन् *karin*, let them make.

From दि *dī*, give, which does not end in a consonant, we get for 2nd singular दिह *dih*, not दि *dī*.

If the root of the verb contains the letter ओ ऽ, that ओ ऽ becomes अ ऽ, in the Imperative (7). Thus,—

रोह *rōs*, stand,

3rd Sing. Imperat. रुहिन् *rūsin*.

तोह *tōl*, weigh,

” ” तुहिन् *tūlin*.

पोह *poḥ*, be fat,

” ” पूहिन् *pūḥin*.

So also, if the root contains ए ऽ, it becomes ई ऽ (7). Thus,—

नेर *nēr*, go forth,

नीरिन् *nirin*.

फेर *ṣēr*, fear,

फीरिन् *ṣirin*.

पेह *peḥ*, exude,

पीहिन् *pidin*.

These changes, however, do not occur in the second person singular (8). Thus, we have, रोञ् *rōs*, तोञ् *tōl*, पोञ् *pōh*, नेर् *nēr*, मेञ् *mēk*, पेञ् *pēd*.

We thus find the Present Imperative of रोञ् *rōs*, remain, to be conjugated as follows.

SINGULAR.	PLURAL.
1 रोञ् <i>rōs</i> .	रुञिञ् <i>rūsiṇ</i> .
2 रुञिञ् <i>rūsin</i> .	रुञिञ् <i>rūsin</i> .

Every root ending in a vowel, takes the letter य *y* before all terminations, except that of the second person singular (10). Moreover a final इ *i* of the root is changed to य *ya*(*ḍ*), except in the case of the verbs नि *ni*, take, दि *dī*, give, and वि *yi*, come (11). We thus get the following conjugation of a verb whose root ends in a vowel.

(a) वि *khi*, eat.

SINGULAR.	PLURAL.
2 खाञ् <i>khēh</i> .	खायिञ् <i>khāyiv</i> .
3 खायिञ् <i>khāyin</i> .	खायिञ् <i>khāyin</i> .

(b) दि *dī*, give.

SINGULAR.	PLURAL.
2 दिञ् <i>dih</i> .	दियिञ् <i>diyiv</i> .
3 दियिञ् <i>diyin</i> .	दियिञ् <i>diyin</i> .

The root वि *yi*, come, is further irregular, in that, besides being conjugated like दि *dī*, it also optionally takes the following form (viii. ii. 12).

SINGULAR.	PLURAL.
2 आवञ् <i>avōḷ</i> (not आवञ् <i>avōl</i>).	आयिञ् <i>āviv</i> .
3 आयिञ् <i>āvin</i> .	आयिञ् <i>āvin</i> .

The root आव *bōv*, become, has the following forms (14).

SINGULAR.	PLURAL.
2 आवञ् <i>bōv</i> .	आयिञ् <i>bōviv</i> .
3 आयिञ् <i>bōvin</i> , आयिञ् <i>bōyin</i> .	आयिञ् <i>bōvin</i> or आयिञ् <i>bōyin</i> .

The verbs (see pp. 16, 22, 37 and 49).

ॐ॒र *tear*, be inwardly wrathful.

ॐ॒र *phōṣ*, be inwardly wrathful.

ॐ॒र *phuḥ*, be inwardly wrathful.

म॒र *marṭ*, be inwardly wrathful.

बु॒र *wuṭ*, be burnt.

फि॒र *phit*, forget.

त॒र *tyamb*, look eagerly.

All of which are impersonal, and are only used in the third person singular, to which the appropriate pronominal suffixes of the dative are added. (viii. ii. 9).

Thus,—

ॐ॒रि॒न् *tearⁿ-ay*, let there be inward anger to thee, i.e., be thou angry.

ॐ॒रि॒न् *tearⁿ-aw^a*, be ye angry.

ॐ॒रि॒न् *tearⁿ-as*, let him be angry.

ॐ॒रि॒न् *tearⁿ-akh*, let them be angry.

Regarding the vowel changes, see the following rule.

When a pronominal suffix is added to the Imperative third person singular or plural, the *र* *i* of the imperative becomes *i-mātrā*, and the preceding vowel is modified. Thus,

क॒रि॒न् *karin*, let him make.

क॒रि॒न् *karⁿ-am*, let him make for me.

The second person is,—

Sing. क॒रु॒न् *karu-m*, make thou for me.

Plur. क॒रु॒न् *karyū-m*, make ye for me.

When a pronominal suffix is added to the second person singular of the imperative of a root ending in a consonant, the letter *उ* *u* is inserted (16). Thus, क॒रु॒न् *karu-n*, make him or it (a very common form); क॒रु॒न् *karu-m*, make for me; क॒रु॒न् *karu-s*, make for him; क॒रु॒न् *karu-kh*, make for them.

As regards roots ending in a vowel, from *खि* *khi*, eat, we have *ख॒म्* *khā-m*, &c. From *नि* *ni*, take, *दि* *di*, give, and *यि* *yi*, come, we have *दि॒म्* *dī-m*, give thou to me, &c.

When a pronominal suffix is added to the second plural imperative of any verb, इव *iv*, becomes इयु *yū* (17). Thus, कर्तुम् *karyū-m*, make ye for me; कर्तुम् *karyū-s*, make ye for him; कर्तुम् *karyū-kh*, make ye for them. So from खि *khi*, eat, खायु *khyayū-m*, &c., and from दि *di*, and दि *yi*, दियु *diyū-m*, &c.

1 (b). THE MODIFIED PRESENT IMPERATIVE.

This, though not a respectful imperative, is more polite than the simple tense. It is formed by inserting the particle न *ta*. It expresses encouragement, like the Hindi करो नो *karū nō* ! It also expresses permission; thus, 'very well, if you wish to do it, do it.' The terminations are as follows (viii. ii. 14).

SINGULAR.	PLURAL.
2 न <i>ta</i> .	इतव् <i>'tav</i> .
3 इतव् <i>'tan</i> .	इतव् <i>'tan</i> .

The terminations are all added to the root direct (15). The ' being *i-mātrā*, a preceding vowel is modified in the 2nd plural, and 3rd sing. and plur. Thus,

SINGULAR.	PLURAL.
2 कर्त <i>kart</i> .	कर्तव् <i>kar'tav</i> .
3 कर्तव् <i>kar'tan</i> .	कर्तव् <i>kar'tan</i> .

So also from खार *khār*, mount, खारितव् *khār'tan*; from वाह *wāh*, bring down, वाहितव् *wāh'tan*; from रोज *rōz*, remain, 2nd sing. रोजन् *rōst*, 3rd sing. रोजितव् *rōst'tan*; from नेर *nēr*, go forth, नेत *nērt*, नेरितव् *nēr'tan*; and from जार *jar*, be inwardly wrathful, &c., जारितव् *jar'tanay*, &c., (see p. 82).

Regarding roots ending in vowels we have from खि *khi*, eat.

SINGULAR.	PLURAL.
2 खान <i>khān</i> .	खानितव् <i>khāy'tav</i> .
3 खानितव् <i>khāy'tan</i> .	खानितव् <i>khāy'tan</i> .

For नि *ni*, take, दि *dī*, give, and यि *yi*, come, we have, however, the following forms.

SINGULAR.	PLURAL.
2 दित <i>dit</i> .	दियितन् <i>diy'tav</i> .
3 दियितन् <i>diy'tan</i> .	दियितन् <i>diy'tan</i> .

The pronominal suffixes are added regularly, except that in the second plural, अ *av* becomes ओ *ō* (18). Thus, करितोम् *kar'tō-m*, make ye for me; करितोन् *kar'tō-n*, make ye him; करितोस् *kar'tō-s*, make ye for him; करितोक् *kar'tō-kh*, make ye for them.

2. THE FUTURE IMPERATIVE.

This is formed by adding इञि *'si* if the root ends in a consonant, and जि *si* if it ends in a vowel. Before इञि *'si*, a preceding vowel is modified (viii. ii. 22, 24). This tense does not change for number or person. It means 'you, or he, should do a thing at some future time,' or 'make a practice of doing it.' Thus

अह करिञि *ah kar'si*, thou shouldest do.

अहि करिञि *ah'i kar'si*, you should do.

अह करिञि *ah kar'si*, he should do.

तिम् करिञि *tim kar'si*, they should do.

So also from खर *khar*, mount, खरिञि *khār'si*; from वाळ *wāl*, bring down, वाळिञि *wāl'si*; from रोज *rōs*, stand, रोजिञि *rūs'si*; and from नैर *nēr*, go forth, नैरिञि *nir'si*. I cannot find that this form is used with impersonal verbs like जर *jar* etc., mentioned when dealing with the Simple Imperative.

As regards verbs ending in a vowel, we have from खि *khi*, eat, खिञि *khēzi*; so also in other cases, but from नि *ni*, take, दि *dī*, give, and यि *yi*, come, we have दिञि *disi*, etc.

When the pronominal suffixes अम् *am* and अस् *as* are used with this form, जि *si* becomes य *ya*. (viii. ii. 25).

Thus करिअम् *kar'sy-am*, you should make me, or for me.

So करिअस् *kar'sy-as*, you should make for him.

In other cases, the *si*, is unchanged.

Thus क॑रि॒सि॒य् *kar'si-y*, he should make for thee.

[NOTE. My Pandit also says क॑रि॒स्य॒ *kar'sy-an*, not क॑रि॒सि॒ *kar'sin*; so also he says क॑रि॒स्य॒ *kar'sy-aw*, and क॑रि॒स्य॒ *kar'sy-akh*].

3. THE PAST IMPERATIVE.

This is formed by adding *hē* for all persons and numbers to the Future Imperative (viii. ii. 23). It means 'you should have made so and so,' implying that he had not done it.

Thus क॑रि॒सि॒हे *kar'sihē*, thou shouldst, you, he, or they, should have made.

Pronominal suffixes are added regularly (25). Thus क॑रि॒सि॒हे॒म् *kar'sihē-m*, you should have made for me.

C. Benedictive Mood.

1. FUTURE TENSE.

This tense expresses a wish. It is formed from the Pluperfect Indicative, by substituting the following terminations (viii. ii. 26).

SINGULAR.

PLURAL.

2 य॒क् *yakh*.

य॒ इ॒ *ie*.

3 य॒न् *yan*.

य॒न् *yan*.

The tense expresses a wish: Thus, ल॒ग्य॒न् *lagyan*, may he live long. The following is a specimen of the conjugation of the tense of the verb क॑र *kar*, make; Pluperfect क॑रि॒त् *karyā-n* he made.

'Mayst thou make, &c.'

SINGULAR.

PLURAL.

2 क॑रि॒त् *karyakh*.

क॑रि॒त् *kariv*.

3 क॑रि॒न् *karyan*.

क॑रि॒न् *karyan*.

So from र॒न् *ran*, cook; 3rd sing. Plup. र॒न् *rañā-n*; 3rd sing. Bened. र॒न् *rañyan*. Similarly ज॒न् *zānyan*, may he conquer.

Roots ending in *s* change the final *s* to *ṣ*. Thus, from ल॒स् *las*, live long; 3rd sing. plup. ल॒स् *lāṣā-n*; but 3rd sing. Bened. ल॒स् *laṣyan*. So also, from अ॒स् *as*, be, अ॒स् *aṣyan*.

The verb चाव *chāv*, use, has for its second singular Bened. either चावक् *chāvayakh* or चायक् *chāyayakh*. The latter form is peculiar to the second person singular (27).

The verb बव *bōv*, be, become, changes its final व *v* to य *y* throughout. Thus, बुयक् *bōyyan* (not बुवक् *bōvyan*), may it be; न बुयक् *mō bōyyan*, may it not be, God forbid! (26).

Pronominal suffixes are added in the usual way. Thus, लायनक् *layyan-ay*, may he live for thee! पोयनक् *pōyyan-ay*, may he be victorious for thee!

This tense only occurs in the above verbs (26).

D. Conditional Mood.

1. PRESENT FUTURE TENSE.

This is the same as Future Indicative. An example of its use is बुव नक् दुक् बुवक् *bō-y gatāh°, suh wucha-n*. If I go, I shall see him. बुक् *bōy* is contracted from बुक् *bōh*, I, and अक् *ay*, if. The object is mentioned twice. First fully in दुक् *suh*, and again as a pronominal suffix (क् *n*).

2. THE PAST CONDITIONAL TENSE.

This tense is used if things are spoken of that might have, but have not, happened. Thus, रुद् अक् ययिरे रुद् अपज़िरे *rūd ay pōyihē, sōch sapazihē*, if there had been rain, there would have been plenty. It is conjugated as follows (viii. ii. 32).

SINGULAR.	PLURAL.
1 करवक् <i>karahē</i> , (if) I had made.	करवक् <i>karahōv</i> .
2 करवक् <i>karahākh</i> ,	करवक् <i>karāhiv</i> .
3 करिरे <i>karihē</i> ,	करवक् <i>karahān</i> .

NOTES. (1) When the last syllable contains the vowel आ *ā*, that vowel is always modified. This is not mentioned by Īṣvara-kaula, but is a fact.

(2) The short *i* in the second person plural is *i-mātrū*, and modifies the preceding root vowel when possible.

Verbs ending in vowels are declined as follows, inserting य् *m* in the first person, as in the Future Indicative.

SINGULAR.	PLURAL.
1 खमचा <i>khyamahā</i> , (if) I had eaten.	खमचाक् <i>khyamahāv</i> .
2 खचाक् <i>khyahākh</i> .	खविचीक् <i>khāy'hiv</i> .
3 खविचे <i>khāyihē</i> .	खचाक् <i>khyahān</i> .

From नि *ni*, take, दि *dī*, give, and वि *vi*, come, we have as follows.

SINGULAR.	PLURAL.
1 दिमचा <i>dimahā</i> .	दिमचाक् <i>dimahāv</i> .
2 दिचाक् <i>dihākh</i> .	दिविचीक् <i>diy'hiv</i> .
3 दिविचे <i>diyihē</i> .	दिचाक् <i>dihān</i> .

Pronominal suffixes are added as follows :—

Added to 1st person.	{	करचाक् <i>karahā-m</i> , (if) I or we had made myself or for myself.	
		करचाक् <i>karahā-y</i> ,	" thee, or for thee.
		करचाक् <i>karahā-w^a</i> ,	" you, or for you.
		करचाक् <i>karahā-n</i> ,	" him.
		करचाक् <i>karahā-s</i> ,	" for him.
		करचाक् <i>karahā-kh</i> ,	" them, or for them.
Added to 2nd person singular.	{	करचाक् <i>karahā-m</i> , (if) thou hadst made me, or for me.	
		करचाक् <i>karahā-n</i> ,	" him.
		करचाक् <i>karahā-s</i> ,	" for him.
		करचाक् <i>karahā-kh</i> ,	" them, or for them.
Added to 2nd person plural.	{	करिचूक् <i>kpr'hyā-m</i> , (if) you had made me or for me.	
		करिचूक् <i>kpr'hyā-n</i> ,	" him.
		करिचूक् <i>kpr'hyā-s</i> ,	" for him.
		करिचूक् <i>kpr'hyā-kh</i> ,	" them, or for them.
Added to 3rd person singular.	{	करिचेक् <i>karihā-m</i> , (if) he had made me or for me.	
		करिचोक् <i>karihā-y</i> ,	" thee, or for thee.
		करिचेक् <i>karihā-w^a</i> ,	" you, or for you.
		करिचेक् <i>karihā-s</i> ,	" him, or for him.
		करिचेक् <i>karihā-kh</i>	" them, or for them.

	करहाणम् karahāṇ-am,	if they had made me or for me.
Added to	करहाणाय karahāṇ-ay,	thee or for thee.
3rd person	करहाणाम् karahāṇ-am,	you or for you.
plural.	करहाणसु karahāṇ-as,	him or for him.
	करहाणक्षु karahāṇ-akh,	them or for them.

Note.—All the forms added to the second person are irregular; and also the suffix of the second person singular, when added to the verb in the third person singular.

The feminine impersonal verbs *अस्* *as*, be inwardly angry, etc. (see pp. 16, 22, 37, 49, 54, 68 and 82) are conjugated as follows:—

अस्मिन् *asmiṇ*-m, (if) there had been inward anger to me; (if)

I had been inwardly angry.

अस्मिन् *asmiṇ*-y, (if) we had been inwardly angry.

अस्मिन् *asmiṇ*-g, if thou hadst been " "

अस्मिन् *asmiṇ*-w, if you had been " "

अस्मिन् *asmiṇ*-s, if he had been " "

अस्मिन् *asmiṇ*-kh, if they had been " "

This tense may also be used in expressions like the following:—

सु-य-कस्मिन् *su-y kasmīṇ*, even he did it. That is to say, 'why did you do it? It was his business, and he has done it already.' (35).

On Indeclinable Particles in Kāpmīrī.—By G. A. GRIERSON,

C.I.E., PR.D., I.C.S.

[Read January, 1899.]

Iqvara-kaula does not formally deal with particles in his grammar, but here and there he refers to them, and the following is a collection of his scattered rules. It in no way pretends to be a complete account of Indeclinables.

Emphatic and indefinite particles have been described by me in Vol. LXVII, Part I, pp. 88, and following.

The following two conjunctions are also there mentioned. They are repeated here for the sake of completeness.

न *t^o*, and (iv. 178). *E.g.*, सुह न सुह *suh t^o ts^oh*, he and thou.

ति *ti*, also (iv. 179). It is also used instead of न *t^o* with plurals. Thus, सुह ति सुह ति *suh ti, ts^oh ti*, he also, you also. महनिषि ति गुपन् ति वाह् *mahanisⁱ ti gupan ti dy*, both the men and the cattle came. In the last sentence we cannot use न *t^o*.

The negative particle is च *n^o*, not (viii. ii. 19); but ordinarily negative forms of the verb are used, as described under the head of adverbial verbal suffixes. In other words, the च *n^o* is usually compounded with the verb as a suffix. Thus, चुहन् *chu-s-n^o*, I am not.

The prohibitive particle न *m^o* is only used with the Simple Imperative (viii. ii. 19).

न करिन् *m^o karin*, let him not make.

न कर् *m^o kar*, make thou not.

न करिन् *m^o kariv*, make not ye.

With the Modified Imperative नन *mat^o* is used (20). Thus, नन करिन् *mat^o karⁱtan*, let him not make.

Instead of म *m*° and मत *mat*°, we may use मा *mā* and मता *matā* respectively (20). Thus, मा कर *mā kar*, मता कर्ते *matā kart*°.

Other vocative particles may also be added. Thus, मया कर् *mabā kar*, मया कर *masā kar*, मतया कर्ते *matabā kart*°, मतया कर्ते *matasā kart*°, and so on (20). See forms of address given in Vol. LXVII, Part I, pp. 92 and ff.

With other tenses of the imperative न *n*° is used (19). Thus, करिणि न *kar'ni n*°, you should not make. करिणि न *kar'niḥ n*°, you should not have made.

मा *mā* is used before or after a verb, to indicate a question in hesitation (viii. i. 29). Thus,—

करात् मा कुर् *karān mā chuh*, or मा कुर् करात् *mā chuh karān*, or
मा करात् कुर् *mā karān chuh*, is he making? (I.e., see if he
is not making it, or if he is making it or not, or perhaps
he is not making it?)

करोय् मा *karyōn mā*, did he make?

सुर् मा करि *suh mā kart*, will he make?

बोह् मा कर *bōh mā kar*°, shall I make?

The particle तात् *tāt*, or तात्त *tānat*, is used in asking a question, when the speaker is really in doubt as to whether there is anything to ask (viii. i. 26). Thus,—

क्यात् तात् वनु *kyāh tāt wanun*, did he say anything? Here
the speaker did not notice at the time what the man said,
and afterwards recalls the fact, and, being in doubt, asks
the question?

कर् तात् वा *kar tāt āv*, did he come at any time? If so,
when?

कुत् तात् वनु *kūt tāt dyutun*, did he give anything? If so,
how much?

ताम् *tām*, or तामत् *tāmut*, may be used instead of तात् *tāt*, or
तात्त *tānat*. Thus, क्यात् ताम् वनु *kyāh tām wanun*.

द्यथ *dyath*°. This added to an interrogative word converts it into an intensive one (viii. i. 27). Thus,—

कर् *kar*, or कन *kan*°, when?

अउ कर आव् *dyath° kur av*, or अउ कन आव् *dyath° kan° av*, he
he came a long time ago.

आव् *kyāh*, what? अउ आव् *dyath° kyāh*, a great deal.

कुनि *kṣi°*, how many? अउ कुनि *dyath° kṣi°*, a great many,

So अउ कनि *dyath° kan°*, for a long time.

The usual word for 'if' is आव् *ay*, but, with the Past Conditional (viii. ii. 33), अय् *hay* may be used instead of आव् *ay*, after the verb. Thus,—

करिहे अय् *karihē hay*, if he had made.

करवाय् अय् *karahān hay*, if they had made;

करिहेअय् *karihē-s hay*, if he had made it.

With the same tense 'if not' is represented by नय् *nay* (34). Thus, करिहे नय् *karihē nay*, if he had made it; अय् नय् अविहे *rūd nay p̄yihē*, if rain had not fallen.

These particles can also be attached to the subject of the verb (35). Thus, सुअय् करिहे *suh-ay karihē*, if he had made; तिअय् करवाय् *tim-hay karahān*, if they had made: सुअय् करिहे *su-nay karihē*, if he had not made, मय् अय्वा *bō-y khyamahā*, if I had eaten.

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1896, p. 306.*

A List of Kāçmīri Verbs.—By GEORGE A. GRIERSON, C. I. E., I. C. S.

[Read December, 1896.]

The following list of Kāçmīri Verbs, is founded on the *dhātu-pāṭha* of *Īçvara-kaula's* Kāçmīri Grammar, entitled the *Kaçmīra-çabdāmṛta*. The verbs are quoted under their root forms. In the *dhātu-pāṭha* they are all given as ending in *a* or rather in *ā*, and I have followed this in the *Dēva-nāgarī* list. In the transcription in the Roman character, I have followed the usual custom of European scholars in dealing with modern Indo-Aryan roots, and have omitted the final vowel.

There are two conjugations of Kāçmīri verbs, which differ only in the tenses formed from the Past Participle. The First Conjugation consists of Active and Impersonal Verbs, and its terminations (in these tenses) are formed by the addition of pronominal suffixes of the Instrumental Case. Examples are; (Transitive Verb); *kṛu-n* he made (him), literally, he was-made-by-him; (Impersonal Verb); *asu-n*, he laughed, lit. it-was-laughed-by-him. Impersonal Verbs only appear in the third person masc. singular.

Active Verbs occur in all genders, numbers and persons. Thus *kṛā-n*, he made (her) (lit. she was-made-by-him); *kṛi-n*, he made (them) (lit. they [masc.] were-made-by-him); *kṛā-n* he made them (fem.), (lit. they [fem.] were-made-by-him).

The Second Conjugation consists of Neuter Verbs, and its terminations (in these tenses) are formed by the addition of pronominal suffixes of the Nominative Case (which, however, are omitted in the third person singular and plural, and in the first person plural). Thus *gatu-s*, I went, lit. gone-I. The verb agrees with the subject in gender and number. Thus *gac-s*, I (fem.) went. In the accompanying list, Active Verbs are marked (in the first column) with the letter अ, i.e., *karmaṇi prayōga*, or passive construction. Impersonal Verbs are marked अ, i.e., *bhāvē prayōga*, or impersonal construction. Neuter Verbs are left unmarked. This information is taken from the *Kaçmīra-çabdāmṛta*.

Three simple tenses are derived from the Past Participle; the Past, the Aorist, and the Pluperfect. In the masculine, the characteristic

letter of the Past is *u*, of the Aorist is *yau* or *yō*, and of the Pluperfect *yā*.

The Past tense describes something which has happened lately, e.g., *kəru-n*, he has (just) made. It is formed directly from the Past Participle.

Only a small number of verbs of the second conjugation possess this tense. As a rule, Neuter Verbs employ the Aorist to express the idea conveyed, in the case of verbs of the first conjugation, by the Past Tense.

The following verbs (according to the *Kāçmīra-paddāmṛta*) are the only ones of the second conjugation which have the Past proper.

Thak, pak, samakh, hōkh, tag, lag, ṣōṅg, k^a tē, khōtē, paktē, rōtē, vyaktē, hōtē, gaktē (be proper), *wōpas, das, rōs, phaf, phuf, rōt, bōḍ, wāt, wōth, tēhyann, sapan, wup, ṣrap, pray, lay, way, khar, tar, phar, phēr, mar, sōr, gal, tēal, ḍal, ḍōl, phal, phōll, mēl, bōv, rāv, dōḍ, pōḍ, maḍ, rōḍ, ās, khas, phas, bas, las, lōs, was, byah.*

These verbs, which I shall in future "Listed Verbs" form a class by themselves, and, in the treatment of the final consonant follow the example of verbs of the first conjugation.

Before *ū-mātrā* (i.e., in the fem. sg., Past), and before *y* (i.e., in the fem. plur., Past, and in the Aorist and Pluperfect), in the case of verbs of the first conjugation, and of the abovementioned listed Neuter Verbs, certain final consonants of the past participle become palatalized: as follows:—

k, kh and *g*, become *c, ch* and *j*, respectively.

Thus—

3 Masc. sg. Past.

3 Fem. sg. Past.

3 Masc. Aorist.

thak^a, he was weary

thac^a

thacyōv

lyūkhun (✓ *lēkh*), he wrote

lich^an

lēchyōn

dəgun, he pounded

dəj^an

dajyōn

t, th and *ḍ*, become *c, ch*, and *j* respectively, but not before *ū-mātrā*, only before *y*.

Thus—

phaf^a, he was split

pha^af

phacyōv

maf^ah [✓ *maḍ*] he was forgotten

ma^af^ah

machyōv

gəṇḍun, he bound

gəṇḍ^an

gañjyōn

t, th, ḍ and *n* become *tē, tēh, z*, and *ñ* respectively, in both cases,

Thus—

kəṭun, he spun

kəṭ^an

kaṭēn

wōt^ah, he arose

wōt^ah^a

wōtēhōv

ləḍun, he built

ləḍ^an

laḍēn

rəṇun, he cooked

rəṇ^an

rañēn

Verbs in *i* change it to *j*.

Thus—

<i>pōlun</i> (✓ <i>pāl</i>), he protected	<i>pājⁿ</i>	<i>pājyōn</i>
<i>təp^l</i> , he fled	<i>təj^l</i>	<i>təjyō</i>

These changes do not occur in the case of verbs of the second conjugation which are not mentioned in the above list. Thus, from the ✓ *təfh*, be long, we have the Aorist *təfhyauv*, not *təchyauv*.

Note that *y* is elided after *tə*, *təh*, *s* and *š*, and *s*. It is also elided in the case of the verbs *pi*, 'fall' (*pyauv* not *pi-y-auv*), and *gətəh*, 'go' (*gauv* not *gyauv*).

It is, however, retained in the case of the following Nester Verbs.

K^atə, be wet, *grōtə*, be splashed out, *təōtə*, be without employment, *təhōtə*, be empty, *təz*, be sharp, *pas*, be fit, *rōtə*, be pleasant, *vyatə*, be contained, *bras*, shine, *bāwas*, be pleasant, *lyatə*, be weak, *grōtə*, be pure.

Thus, *grōtəyōv*, not *grōtəōv*, he was splashed out.

[It is also retained in the following verbs ending in *s*, *ōvas*, *qōs*, *təs*, *tras*, *ras*, *r^s*, *lis*, *vis*, *wōlas*, *wōs*, and optionally in *fhās*, *das*, *bās*, *mus*, and *s^s*].

The vowel changes in these verbs are caused by the presence of *mātrā* vowels in the final syllable of the masc. and fem. sg. and masc. plural of the past. There are no vowel changes in the fem. plural, as it never ends in a *mātrā*-vowel, or in the Aorist or Pluperfect. These changes have been explained in my previous paper on Kāṣmīrī pronunciation.¹ They are given briefly in the following table, which applies to all verbs of both conjugations.

¹ Vide supra, pp. 280 and ff.

A List of Kāṣṁiri Verbs.

BECOMES									
Radical.	As in	before u-matrā (masc. sg. past.)	As in	before ū-matrā (fem. sg. past.)	As in	before i-matrā, (masc. pl. past.)	As in	before ya (fem. pl. past, & throughout aorist.)	As in
a	karun, to do,	φ	kərun, (pr. korun) he made him,	φ	kəra ⁿ , (pr. kura ⁿ) he made her,	φ	kərin, (pr. ka ^r in) he made them,	Remains unchanged.	karin, karyōn.
ā	mārun, to kill,	ō	mārun,	ā	māra ⁿ , (pr. māra ⁿ) her,	ā	mārin, (pr. mā ^r in) them,		mārin, māryōn.
i	livun, to plaster,	yu	lyuvun,	i (pr. yū)	liō ⁿ , (pr. lyōvūa)	i	livin,		livyōn, livyōn.
i	cirun, to squeeze out,	yū	cyūrun,	i	ci ⁿ , (pr. ci ⁿ)	i	cirin,		cirin, ciryōn.
u	busun, to paroh,	un- changed	busun,	un- changed	bus ⁿ , (pr. bus ⁿ)	un- changed	busin, (pr. bu ^s in)		busun, busōn.
ū	lāfun, to rob,	un- changed	lāfun,	un- changed	lāf ⁿ , (pr. lāf ⁿ)	un- changed	lāfin, (pr. lā ^f in)		lāōn, lācyōn.
ā	phārun, to be turned,	yū	phyū ^r ,	i	phā ^r , (pr. phā ^r)	i	phā ^r , (pr. phā ^r)		phā ^r , phāryōn.
ō	bōsun, to hear,	ū	bōsun,	ū	bō ⁿ , (pr. bō ⁿ)	ū	bōsin, (pr. bō ^s in)		bōōn, bōōn.

The Aorist, expresses past time indefinitely, with no reference to proximity or distance, e.g., *karyō-n*, he made. In the second conjugation in most cases it is, however, used instead of the Past Tense, and then the Pluperfect is used for the Aorist. It is formed in the masculine singular by adding *yau* or *yō* to the root of the verb, and then affixing the pronominal suffixes. The termination is generally written *यौ yau*, but is always pronounced *यौ yō*. A Kāçmiri Paṇḍit makes no distinction in pronunciation between *au* and *ō*.

In those verbs which have a Past Tense, the base of the Fem. Plur. Past, is the same as that of the Aorist. Thus *pak**, he went, Fem. pl. *pacya* or *pacā*, Aorist *pacyōv*.

The Pluperfect expresses remote time, and is formed in the masculine by changing the *yō* of the Aorist to *yā*. Thus, *karyā-n*, he did (a long time ago), he had done. It is the tense of narrative. Thus *sakharīyāv*, (in telling a story), he went. Those Neuter Verbs of the second conjugation, which use the Aorist for the Past Tense, also use the Pluperfect in the Indefinite sense of the Aorist. If they end in a consonant, they form a new Pluperfect by inserting *i* before the *yā*. Thus *sāhiyāv*, he had been long, but *sāhiyāv*, he was long (not *sāchyāv*, as the $\sqrt{sāh}$ is not one of the listed verbs).

The above rules are those given in the *Kāçmīra-çabdāmṛta*. As the Past Tenses form one of the chief difficulties of the Kāçmiri Verb, and, moreover, present irregularities which are not referred to in the above abstract (especially those which occur in the formation of the Past Participle), I have given in the fourth column of the accompanying list, the third person singular masculine, of the Past and of the Aorist of every verb mentioned. These have been carefully tested in each instance by my Paṇḍit, and by myself, independently, with the *Çabdāmṛta*, and may be, I believe, taken as correct according to the teaching of its author. Here and there my Paṇḍit has given me a form not sanctioned by the *Çabdāmṛta*. In any such case I have inserted it in square brackets.

Dr. Elmslie's Vocabulary contains about four-hundred verbs, while this list contains about double that number. It may, therefore, be considered a somewhat important contribution to Kāçmiri lexicography.

I have compared Dr. Elmslie's Vocabulary with this throughout. I have found in it (after excluding a number of perfectly regular causals) about a dozen verbs which were not in the *Dhātu-pāṭha*. Most of these my Paṇḍit condemns as Panjābi and as not Kāçmiri, but two or three have passed his test, and have been inserted between square brackets. An asterisk is inserted in the fifth column in the case of each verb occurring in the *Vocabulary*.

The fifth column in the list contains the meaning of the roots in English. These meanings are not translations of the Sanskrit meanings given in the third column, but are based upon them. Each meaning inserted has the express sanction of my Paṇḍit who is a Kāçmiri born and bred.

To conclude, the following are the full conjugational forms of the three Past Tenses of the Kāçmiri Verb, according to the *Kaçmirapaddharmta*.

First Conjugation. Transitive and Impersonal Verbs.

(सूतकाच) Past Tense, I made.

	He was made	She was made	They (masc.) were made	They (fem.) were made
by me	करम् <i>karum</i>	करम् <i>kar^mm</i>	करिम् <i>karim</i>	करेम् <i>kar^mm</i> ¹
by thee	करुत् <i>karuṭh</i>	करुत् <i>kar^mṭh</i>	करिन् <i>karinṭh</i>	करेत् <i>kar^mṭh</i>
by him	करुन् <i>karun</i>	करुन् <i>kar^mn</i>	करिन् <i>karin</i>	करेन् <i>kar^mn</i>
by us	कर <i>kar^m</i>	कर <i>kar^m</i>	करि <i>kar^m</i>	करे <i>kar^m</i>
by you	करव <i>kar^mu^m</i>	करव <i>kar^mu^m</i>	करिव <i>kar^mu^m</i>	करेव <i>kar^mu^m</i>
by them	करुक् <i>karuṭh</i>	करुक् <i>kar^mṭh</i>	करिक् <i>karinṭh</i>	करेक् <i>kar^mṭh</i>

(सामान्यसूतकाच) Aorist, I made.

	He was made	She was made	They (masc.) were made	They (fem.) were made
by me	{ करीम् <i>kary^mm</i> ¹ करौम् <i>karyaum</i>	करेयम् <i>kary^mya^m</i>	करेयम् <i>kary^mya^m</i>	करेयम् <i>kary^mya^m</i>
by thee	{ करीत् <i>kary^mṭh</i> करौत् <i>karyaṭh</i>	करेयत् <i>kary^myaṭh</i>	करेयत् <i>kary^myaṭh</i>	and so on, same as singular.
by him	{ करीन् <i>kary^mn</i> करौन् <i>karyaun</i>	करेयन् <i>kary^myan</i>	करेयन् <i>kary^myan</i>	
by us	{ करीव <i>kary^mu^m</i> करौव <i>karya^mu^m</i>	करेय <i>kary^mya</i>	करेय <i>kary^mya</i>	
by you	{ करीव <i>kary^mu^m</i> करौव <i>karya^mu^m</i>	करेयव <i>kary^mya^mu^m</i>	करेयव <i>kary^mya^mu^m</i>	
by them	{ करीक् <i>kary^mṭh</i> करौक् <i>karyaṭh</i>	करेयक् <i>kary^myaṭh</i>	करेयक् <i>kary^myaṭh</i>	

¹ Pronounced *kary^mm*.

² Pronounced करीम् and so throughout.

(पूरेयुतकाळ) *Pluperfect*, I had made.

	He had been made	She had been made	They (masc.) had been made	They (fem.) had been made
by me	कर्याम् <i>karyām</i>	same as in Aorist	करेयेम् <i>karēyēm</i>	same as in Aorist
by thee	कर्यात् <i>karyāth</i>		करेयेत् <i>karēyēth</i>	
by him	कर्यान् <i>karyān</i>		करेयेन् <i>karēyēn</i>	
by us	कर्याव <i>karyāv</i>		करेयेय <i>karēyēy</i>	
by you	कर्याव <i>karyāv</i>		करेयेव <i>karēyēv</i>	
by them	कर्याक् <i>karyākh</i>		करेयेक् <i>karēyēkh</i>	

Second Conjugation. *Neuter Verbs.*

Neuter Verbs. Except in verbs specially listed above, the Past does not occur. One of these listed verbs is पक्, *pak*, 'go.'

(भूतकाळ) *Past*, I went.

	Masculine.	Feminine.
I went	पकुस् <i>pakus</i>	पकुस् <i>pac^s</i>
They wentest	पकुक् <i>pakukh</i>	पकुक् <i>pac^skh</i>
He went	पक् <i>pak^s</i>	पक् <i>pac^s</i>
We went	पकि <i>paki</i>	पक् <i>pac^s¹</i>
You went	पकिव <i>paki^v</i>	पक्व <i>pac^v</i>
They went	पकि <i>paki</i>	पक् <i>pac^s</i>

¹ Pronounced *pacyē*.

Aorist (*आनाम्बुतकाळ*) in the case of listed verbs. *Past* (*बुतकाळ*) in the case of non-listed verbs.
बुफ *wuph*, *fly*, is a non-listed verb.

	Masculine.	Feminine.
I flew	बुफोच् <i>wuphyōs</i>	बुफेवच् <i>wuphyōyas</i>
Thou flewest	बुफोक् <i>wuphyōkkh</i>	बुफेवक् <i>wuphyōyakkh</i>
He flew	बुफोच् or बुफोक् <i>wuphyōv</i> or <i>wuphyāv</i>	बुफेव <i>wuphyōy</i>
We flew	बुफेच् <i>wuphyōy</i>	बुफेव <i>wuphyōy</i>
You flew	बुफेव <i>wuphyōw</i>	बुफेव <i>wuphyōw</i>
They flew	बुफेच् <i>wuphyōy</i>	बुफेव <i>wuphyōy</i>

Pluperfect (*पूबेबुतकाळ*) in the case of listed verbs, and in the case of non-listed verbs ending in vowels. *Aorist* (*आनाम्बुतकाळ*) in the case of non-listed verbs ending in consonants.

I flew.

		Masculine.	Feminine.
Singular ...	1	बुफोच् <i>wuphyōs</i>	बुफेवच् <i>wuphyōyas</i> , &c., as in the Past.
	2	बुफोक् <i>wuphyōkkh</i>	
	3	बुफोच् <i>wuphyōv</i>	
Plural ...	1	बुफोच् <i>wuphyōy</i>	
	2	बुफोव <i>wuphyōw</i>	
	3	बुफोच् <i>wuphyōy</i>	

Pluperfect (*पूबेबुतकाळ*) in the case of non-listed verbs only, which end in consonants.

I had flown.

		Masculine.	Feminine.
Singular ...	1	बुफिवाच् <i>wuphiyōs</i>	बुफिवेवच् <i>wuphiyōyas</i>
	2	बुफिवाक् <i>wuphiyōkkh</i>	बुफिवेवक् <i>wuphiyōyakkh</i>
	3	बुफिवाच् <i>wuphiyōv</i>	बुफिवेव <i>wuphiyōy</i>
Plural ...	1	बुफिवाच् <i>wuphiyōy</i>	बुफिवेव <i>wuphiyōy</i>
	2	बुफिवाव <i>wuphiyōw</i>	बुफिवेव <i>wuphiyōw</i>
	3	बुफिवाच् <i>wuphiyōy</i>	बुफिवेव <i>wuphiyōy</i>

LIST OF VERBS.

314	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
	वप् <i>atā</i>	प्रवेष्टे	वप् <i>ātāu</i>	*enter.
	वप् <i>atāh</i>	दोषेते	वप् <i>atāhu</i>	*be weak.
	वप् <i>at</i>	निषेते ऽभिधीते च	वप् <i>atāhu</i>	be powerless, per- severe.
	वप् <i>at</i>	वाग्निभक्षणे	वप् <i>atāhu</i>	be moist.
	वप् <i>at</i>	वाग्निभक्षणे	वप् <i>atāhu</i>	*make moist.
	वप् <i>at</i>	वाग्निभक्षणे	वप् <i>atāhu</i>	*bring.
	वप् <i>at</i>	वाग्निभक्षणे	वप् <i>atāhu</i>	finish.
	वप् <i>at</i>	वाग्निभक्षणे	वप् <i>atāhu</i>	ditto.
	वप् <i>at</i>	वाग्निभक्षणे	वप् <i>atāhu</i>	be finished.
	वप् <i>at</i>	वाग्निभक्षणे	वप् <i>atāhu</i>	wrap up, enfold.
	वप् <i>at</i>	वाग्निभक्षणे	वप् <i>atāhu</i>	cloud up.
	वप् <i>at</i>	वाग्निभक्षणे	वप् <i>atāhu</i>	ditto.

क	कर्म अर्थ	कर्म	कर्म अर्थ	कर्म
क	अर्ज अर्ज	अर्जने	अर्जने अर्ज, अर्जने अर्ज	earn.
क	अर्ज अर्ज	पतने	अर्जने अर्ज, अर्जने अर्ज	fall.
क	अर्ज अर्ज	अर्जने	अर्जने अर्ज, अर्जने अर्ज	be insecure, shake.
क	अर्ज अर्ज	अर्जने	अर्जने अर्ज, अर्जने अर्ज	move, tremble.
क	अर्ज अर्ज	अर्जने	अर्जने अर्ज, अर्जने अर्ज	ditto.
क	अर्ज अर्ज	अर्जने	अर्जने अर्ज, अर्जने अर्ज	*laugh.
क	अर्ज अर्ज	अर्जने	अर्जने अर्ज, अर्जने अर्ज	honour.
क	अर्ज अर्ज	अर्जने	अर्जने अर्ज, अर्जने अर्ज	practice.
क	अर्ज अर्ज	अर्जने	अर्जने अर्ज, अर्जने अर्ज	be devoted to.
क	अर्ज अर्ज	अर्जने	अर्जने अर्ज, अर्जने अर्ज	*mix, heap up.
क	अर्ज अर्ज	अर्जने	अर्जने अर्ज, अर्जने अर्ज	*ditto.
क	अर्ज अर्ज	अर्जने	अर्जने अर्ज, अर्जने अर्ज	meditate in wrath against a person.
क	अर्ज अर्ज	अर्जने	अर्जने अर्ज, अर्जने अर्ज	feed another with one's own hand.
क	अर्ज अर्ज	अर्जने	अर्जने अर्ज, अर्जने अर्ज	ditto.

* Found in Dr. Elmalie's Vocabulary.

ROOT.	SANSKRIT MEANING.	PAST AND AORIST.	ENGLISH MEANING.
आत्मन् āman	वैपद्ये	आत्मन् āmanyauv	change for the bed.
आरद् ārad	आराधने	आरदुन् āradun, आरब्धौन् ārasaun	conciliate.
आरव ārav	वसतोकरदे	आरदुन् āravun, आरब्धौन् āravayaun	make rough.
आयव āyav	वसाम्बूकरदे	आयदुन् āyavun, आयब्धौन् āyavyaun	aim straight at.
आकव ālav	अधोबालदे नौपरिवर्तने च	आकदुन् ālavun, आकब्धौन् ālavayaun	* whirl aloft, bring a boat near the shore.
आवर āvar	आपने आपरदे च	आवरदुन् āvarun, आवरब्धौन् āvarayaun	cover.
आवराव āvarāvu	च	आवरोदुन् āvarōdun, आवराब्धौन् āvarādyauv	ditto
आव ās	वसावाय्	वोत् अ* [आब्धौन् āsyauv not used]	* be.
आवव āvas	विभरदे	आवब्धौन् āvasyaun	crumble to pieces.
रद् yīśh	रप्तावाय्	रदुन् yīśhun, रब्धौन् yīśhaun	* wish.
रर yir	कर्मवले	रब्धौन् yiryauv	be whirled aloft.
कव kaq	विज्वापने	कदुन् kaqun, कब्धौन् kajyaun	* bring out, drag out.
कत kat	वल्कलेदे	कदुन् kaṭun, कब्धौन् kaṭaun	* spin.

क	कतर <i>katar</i>	कतने	कतवन् <i>katrun</i> , कतवौन् <i>kataryaun</i>	cut in slices.
क	कसु <i>kans</i>	पचिभवेने	कसुन् <i>kansun</i> , कसुवौन् <i>kansaun</i>	singe (as a plucked fowl).
भा	कसूर <i>kansur</i>	निनिंभोभवने	कसूरन् <i>kansurun</i> , कसूरवौन् <i>kansuryaun</i>	be impoverished.
भा	कसूरव <i>kansurv</i>	च	कसूरौवन् <i>kansurvun</i> , कसूरवौवौन् <i>kansurvavyaun</i>	ditto.
क	कपट <i>kapat</i>	कपटने	कपटवन् <i>kapatun</i>	cut (clothes, etc.).
क	कपटाव <i>kapatāv</i>	च	कपटौवन् <i>kapatāvun</i>	ditto.
क	कसव <i>kamav</i>	चकने	कसवन् <i>kamavun</i> , कसवौन् <i>kamavyaun</i>	earn.
क	कसवाव <i>kamandav</i>	च	कसवौवन् <i>kamandavun</i> , कसववौवौन् <i>kamandavyaun</i>	•ditto.
क	कर <i>kar</i>	करणे	करन् <i>karun</i> , करवौन् <i>karyaun</i>	•do, make.
	कल <i>kal</i>	दलोभावे	कलौन् <i>kalyaun</i>	be dumb.
भा	कस <i>kap</i>	कचवने	कसन् <i>kapun</i> , कसौन् <i>kapyun</i>	•itch.
क	कस <i>kas</i>	नीलादिपचने	कसुन् <i>kasun</i> , कसौन् <i>kasun</i>	fry.
	कहर <i>kahar</i>	पाचवे	कसवौन् <i>kaharyaun</i>	be rough.

• Found in Dr. Elmalić's Vocabulary.

Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
वाञ्चन् <i>āman</i>	वैचल्ये	वाञ्चोन् <i>āmanyauv</i>	change for the bad.
वारद <i>ārād</i>	वापरायने	वारदुन् <i>ārādun</i> , वारदोन् <i>ārasyaun</i>	conciliate.
वारव <i>ārav</i>	परवचनरथे	वारवुन् <i>āravun</i> , वारवोन् <i>āravyaun</i>	make rough.
वाचव <i>āyuv</i>	समस्त्यङ्गुलरथे	वाचवुन् <i>āyuvun</i> , वाचवोन् <i>āyavyaun</i>	aim straight at.
वाहव <i>ālav</i>	कर्मभासने वीपरिवर्तने च	वाहवुन् <i>ālavun</i> , वाहवोन् <i>ālavayaun</i>	* whirl aloft, bring a boat near the shore.
वावर <i>āvar</i>	वापने वापरणे च	वावरुन् <i>āvarun</i> , वावरौन् <i>āvaryaun</i>	cover.
वावराव <i>āvarāv</i>	च	वावरोरुन् <i>āvarāvun</i> , वावरावोन् <i>āvarāvyauv</i>	ditto
वाव <i>āv</i>	समावाय	वोवु <i>āv</i> [वावोन् <i>āvyaun</i> not used]	* be.
वावस <i>āvas</i>	विभरणे	वावसोन् <i>āvasyauv</i>	crumble to pieces.
रवु <i>yīśh</i>	रञ्जावाय	रवुन् <i>yīśhun</i> , रवोन् <i>yīśhaun</i>	* wish.
रिर <i>yīr</i>	कर्मफलने	रिरोन् <i>yīryauv</i>	be whirled aloft.
काव <i>kāḍ</i>	निष्कारणे	कावुन् <i>kāḍun</i> , कावोन् <i>kāḍyaun</i>	* bring out, drag out.
कात <i>kāt</i>	कर्मनेहने	कावुन् <i>kātun</i> , कावोन् <i>kāṭyaun</i>	* spin.

क	कतर <i>katar</i>	कतने	कतनेन <i>kaṭarun</i> , कतनीन <i>kaṭaryaun</i>	cut in slices.
क	कस <i>kans</i>	परिपकेने	कसुन <i>kansun</i> , कसुने <i>kansun</i>	singe (as a plucked fowl).
भा	कसूर <i>kansur</i>	निकेनीपवने	कसूरन <i>kansurun</i> , कसूरीन <i>kansuryaun</i>	be impoverished.
भा	कसूरान <i>kansurān</i>	च	कसूरीनुन <i>kansurōnun</i> , कसूराबोनु <i>kansurā- nyaun</i>	ditto.
क	कपट <i>kapat</i>	कतने	कपटनु <i>kapatun</i>	cut (clothes, etc.).
क	कपटान <i>kapatān</i>	च	कपटोनुन <i>kapatōnun</i>	ditto.
क	कमान <i>kamav</i>	कतने	कतनुन <i>kamavun</i> , कतबोनु <i>kamavyaun</i>	earn.
क	कमानान <i>kamanān</i>	च	कतनीनुन <i>kamanōnun</i> , कतनबोनु <i>kamanā- nyaun</i>	*ditto.
क	कर <i>kar</i>	करवे	करन <i>karun</i> , करीन <i>karyaun</i>	*do, make.
	कल <i>kal</i>	कनीभावे	कलीन <i>kalyaun</i>	be dumb.
भा	कन <i>kop</i>	कचरुने	कपन <i>kopun</i> , ककोन <i>kagyaun</i>	*itch.
क	कस <i>kas</i>	नैकादिपवने	कठन <i>kasun</i> , कवोनु <i>kasun</i>	fry.
	ककर <i>kakar</i>	पावरवे	ककरीन <i>kakaryaun</i>	be rough.

* Found in Dr. Elmalie's Vocabulary.

ROOT.	SANSKRIT MEANING.	PAST AND AORIST.	ENGLISH MEANING.
काचर् <i>kācar</i>	विहसितीभवने	काचोर्वाक् <i>kācaryauv</i>	be tawny.
काच <i>kāc</i>	काचकावाय्	कोचुन् <i>kōchun</i> , काचोर्वाक् <i>kācaryauv</i>	wish.
कोट <i>kōṭ</i>	चप्रत्यचरते	कोटुन् <i>kōṭun</i> , कोचोर्वाक् <i>kācaryauv</i>	to pilfer secretly.
काठ <i>kāṭh</i>	ककोटीभावे	काचोर्वाक् <i>kācaryauv</i>	be hard.
काव <i>kān</i>	काचोर्वाक् <i>kācaryauv</i>	काचोर्वाक् <i>kācaryauv</i>	be one-eyed, be conquered.
काव्य <i>kāmp</i>	कम्पने	काचोर्वाक् <i>kācaryauv</i>	tremble.
काव <i>kāy</i>	काचले	कोयुन् <i>kōyun</i> , काचोर्वाक् <i>kācaryauv</i>	be lazy <i>lit.</i> make (one-self) lazy.
काचर् <i>kācar</i>	मिःसारीभावे	काचोर्वाक् <i>kācaryauv</i>	be powerless.
कार <i>kār</i>	कचने	कोचुन् <i>kōchun</i> , काचोर्वाक् <i>kācaryauv</i>	boil.
काचर् <i>kācar</i>	आनीभवने	काचोर्वाक् <i>kācaryauv</i>	be black.
काच <i>kās</i>	मुचकापचवचोः	कोचुन् <i>kōchun</i> , काचोर्वाक् <i>kācaryauv</i>	* shave, put a stop to (e.g., a quarrel).
काच <i>kān</i>	कोचने	काचोर्वाक् <i>kācaryauv</i>	be moist.

कुट <i>kut</i>	हमिर्कोवे	कुवीन् <i>kutyaau</i>	* be in distress.
कुप <i>kup</i>	कोरि	कुपीन् <i>kupyaau</i>	be angry.
[कप <i>kōḥ</i>	कुलोभवने	कपीन् <i>kōḥyaau</i>	be hunch backed.]
कुसल <i>kumal</i>	कोललोभवने	कुमलीन् <i>kumalyaau</i>	* be tender.
कुह <i>kuh</i>	मिळ्ने	कुहन् <i>kuhun</i> , कुहोन् <i>kutyaun</i>	pull out.
कूर <i>kūr</i>	मिळ्ने/हमिर्कोवे-करवो	कूरन् <i>kūrun</i> , कूरोन् <i>kūryaun</i>	pull out, loosen from the foundation.
कर <i>kūr</i>	मरने	कवीन् <i>kūryaau</i>	be fierce.
कट <i>kṛt</i> , कट <i>krat</i>	काळो	कटोन् <i>kṛtyaau</i> , कटोन् <i>kratyau</i>	be thin.
कप <i>kṛp</i>	कतने	कपुन् <i>kṛpun</i> , कपीन् <i>kṛpyaun</i>	* cut (with scissors).
कपन <i>kṛhan</i>	कपीभवने	कपनीन् <i>kṛhanyaau</i>	become black.
कोक <i>kōkav</i>	मुचमंसावा	कोकपुन् <i>kōkəpun</i> , कोकपीन् <i>kōkəpyaun</i>	recommend (a person).
कोल <i>kōl</i>	लोपिले	कोलीन् <i>kōlyau</i>	be red.
कप <i>kṛḥ</i>	पाकीभवने	कपु <i>kṛḥ</i> , कपीन् <i>kṛḥyaau</i>	be wet.
कपन <i>kṛḥav</i>	पाकीकरने	कपुपुन् <i>kṛḥəpun</i> , कपुपीन् <i>kṛḥəpyaun</i>	make wet.

* Found in Dr. Elmalie's Vocabulary.

Root.	SANSKRIT MEANING.	PAST AND AORIST.	ENGLISH MEANING.
क	कृन् <i>ken</i>	कृन्तुन् <i>kenun</i> , कृन्तुन् <i>kañan</i>	* sell.
क	क्राव <i>krāv</i>	क्रावन्तुन् <i>krāvun</i> , क्रावन्तुन् <i>krāvyaun</i>	do, make.
	क्रैठ <i>krēṭh</i>	क्रैठोन् <i>krēṭhyau</i>	be hard.
क	क्रैग <i>krēg</i>	क्रैगन्तुन् <i>krēgūn</i> , क्रैगन्तुन् <i>krēgyaun</i>	long for.
क	कट <i>khaṭ</i>	कटन्तुन् <i>khaṭun</i> , कटन्तुन् <i>khaṭyaun</i>	* conceal.
क	कष्ट <i>khaṣṭ</i>	कष्टन्तुन् <i>khaṣṭun</i> , कष्टन्तुन् <i>khaṣṭyaun</i>	divide into shares.
क	कष्टाव <i>khaṣṭāv</i>	कष्टावन्तुन् <i>khaṣṭāvun</i> , कष्टावन्तुन् <i>khaṣṭāvyaun</i>	ditto.
क	कान <i>khan</i>	कान्तुन् <i>khanun</i> , कान्तुन् <i>khañan</i>	* dig.
भा	कप <i>khop</i>	कपन्तुन् <i>khopun</i> , कपन्तुन् <i>khopyaun</i>	sot badly.
भा	कम <i>kham</i>	कमन्तुन् <i>khamun</i> , कमन्तुन् <i>khamyaun</i>	* breathe hard.
	कह <i>khar</i>	कहन्तुन् <i>kharun</i> , कहन्तुन् <i>kharayaun</i>	dialike.
	कल <i>khal</i>	कलन्तुन् <i>khalun</i> , कलन्तुन् <i>khalayaun</i>	be loose.
	[कष्ट <i>khaṣṭ</i>]	कष्टन्तुन् <i>khaṣṭun</i> , कष्टन्तुन् <i>khaṣṭyaun</i>	spend, only used in past tenses].

वच क्हास	बारावे	बुनु क्हास, [बुनु क्हास], बुनु क्हास	* mount, ascend.
वच क्हाह	बिनीकरवे	बुनु क्हाह, बुनु क्हाह	ornament (with a pattern).
वच क्हार	बारावे	बुनु क्हार, बुनु क्हार	* cause to mount, raise.
बि क्हा	बाने	बुनु क्हा, बुनु क्हा	* eat.
बि क्हा	रुसतौ	बुनु क्हा, बुनु क्हा	walk arrogantly.
वच क्हा	बिबाराबाय	बुनु क्हा, बुनु क्हा	be hollow (of a tree).
वच क्हा	बुनु क्हा	बुनु क्हा, बुनु क्हा	wash anything in water.
वच क्हा	बुनु क्हा	बुनु क्हा, बुनु क्हा	dig from below.
वच क्हा	बुनु क्हा	बुनु क्हा, बुनु क्हा	open (act.).
वच क्हा	बुनु क्हा	बुनु क्हा, बुनु क्हा	pluck (hair, feathers).
वच क्हा	बुनु क्हा	बुनु क्हा, बुनु क्हा	* fear.
वच क्हा	बुनु क्हा	बुनु क्हा, बुनु क्हा	fear.
वच क्हा	बुनु क्हा	बुनु क्हा, बुनु क्हा	pluck (more specially hair).

* Found in Dr. Elmalier's Vocabulary.

Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
गच्छ् <i>gacch</i>	गतो गृहीयते च	गच्छ् <i>gacch</i> ; (गृहीयते) गच्छ् <i>gacch</i> ; गच्छीच् <i>gacchi</i>	* go, be proper.
गच्छ् <i>gacch</i>	पत्ये	गच्छ् <i>gacch</i> गच्छीच् <i>gacchi</i>	* tie, bind.
[गच्छ् <i>gacch</i>	गृहीयते	गच्छ् <i>gacch</i>	* become thick (of liquids), be strong].
गच्छ् <i>gacch</i>	गच्छाने	गच्छ् <i>gacch</i> गच्छीच् <i>gacchi</i>	* count.
गच्छ् <i>gacch</i>	च	गच्छ् <i>gacch</i> गच्छीच् <i>gacchi</i>	* ditto.
गच्छ् <i>gacch</i>	गच्छाने	गच्छ् <i>gacch</i> गच्छीच् <i>gacchi</i>	* work metal.
गच्छ् <i>gacch</i>	गच्छाने	गच्छ् <i>gacch</i> गच्छीच् <i>gacchi</i>	be hot.
गच्छ् <i>gacch</i>	गच्छीयते	गच्छ् <i>gacch</i> गच्छीच् <i>gacchi</i>	* melt (neut.)
गच्छ् <i>gacch</i>	गच्छीयते	गच्छ् <i>gacch</i> गच्छीच् <i>gacchi</i>	be disturbed in one's work by others.
गच्छ् <i>gacch</i>	च	गच्छ् <i>gacch</i> गच्छीच् <i>gacchi</i>	ditto.
गच्छ् <i>gacch</i>	गच्छीयते	गच्छ् <i>gacch</i> गच्छीच् <i>gacchi</i>	* remember affectionately, search eagerly for.

क	नाख <i>gāl</i>	नाखने	नोखुन् <i>gōlun</i> , नाखोन् <i>gōbyaun</i>	*melt (active).
क	विन् <i>gind</i>	नोखावां	मुन्नुन् <i>gyundun</i> , निङ्गोन् <i>ginsaun</i>	*play.
	खमट <i>gyamaṭ</i>	खमोसवने	खमबोव् <i>gyamaṭyaun</i>	be thin.
क	विखव <i>gilav</i>	उपररवे खासवे व	विखवुन् <i>gilavun</i> , विखबोव् <i>gilavyaun</i>	steal, whirl about.
क	खव <i>gyav</i>	नोतो	खवुन् <i>gyavun</i> , खबोव् <i>gōbyaun</i>	*sing.
	नोर <i>gir</i>	खसवे	नोवीव् <i>ginyaun</i>	totter, reel.
भा	नुकराव <i>guzardō</i>	उरीखायाव्	नुकरावुन् <i>guzardōvun</i> , नुकराबोव् <i>guzardōyaun</i>	pass time.
भा	नुव् <i>gund</i>	उपाखमे	नुन्नुन् <i>gundun</i> , नुङ्गोन् <i>gunzaun</i>	censure.
क	नुप <i>gup</i>	नोपने	नुपुन् <i>gupun</i> , नुपोव् <i>guppyaun</i>	hide.
	गव <i>gōb</i>	नोरवे	गवबोव् <i>gōbyaun</i>	*be too heavy.
	नुमन <i>guman</i>	भूवर [भूवरतायाव्]	नुमबोव् <i>gumanyaun</i>	be grey.
	नुरट <i>guraf</i>	नोर [नोरतायाव्]	नुरबोव् <i>gurafyaun</i>	be fair coloured.
क	नुखव <i>gulav</i>	मुलकावने	नुखवुन् <i>gulavun</i> , मुखबोव् <i>gulaṭyaun</i>	roll in the mouth.
	खव <i>gōh</i>	दोतो	गवबोव् <i>gōbyaun</i>	shine.
क	नेर <i>gēr</i>	कावरवे	खववुन् <i>gyūvun</i> , नेवीव् <i>gōryaun</i>	surround.

* Found in Dr. Elmalie's Vocabulary.

Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
जेळ <i>gēl</i>	विद्योते [उपवादे च]	जेळोय् <i>gēlyau</i> , [उपवादि म्भुत् <i>gyālm</i>]	be far away, [joke].
जीर <i>gōr</i>	विद्यादि	जूरय् <i>gōrum</i> , जीरोय् <i>gōryau</i>	lament.
जीवर <i>gōvar</i>	विद्यावतले	जीवरोय् <i>gōvaryau</i>	be suddenly wakened (before one is thoroughly awake).
ग्रह <i>grāh</i>	वाहकपादातिवर्षा	ग्रहोय् <i>grāhyau</i>	* splash about (of liquids), boil over.
ग्रज् <i>gras</i>	गर्जते	ग्रज्जय् <i>grasun</i> , गजोय् <i>grasun</i>	* roar.
गिर <i>grāḡr</i>	गर्धते उडितले च	गिरियय् <i>grāḡrum</i> , गिरोय् <i>grāḡryau</i>	take, stop raining.
गिरराय <i>grāḡrāy</i>	च	गिरिरोय् <i>grāḡrōrum</i> , गिरराओय् <i>grāḡrāyau</i>	ditto.
गृष्ट <i>grōḡḡ</i>	पापकमलादिरेखाय	गृष्टोय् <i>grōḡḡyau</i>	* shake liquid in a vessel.
गृह <i>grōh</i>	गर्धते	गृह्जय् <i>grōhun</i> , गृहोय् <i>grōpau</i>	* grind.
गलाव <i>calāḡv</i>	सुतो	गलोय् <i>calāḡvun</i> , गलाओय् <i>calāḡvyau</i>	praise.
गमक <i>camak</i>	दीप्तो	गमकोय् <i>camakyau</i>	shine.

क	बार cār	बारादल्मि	बोरन् cōrun, बाबोन् cōryaun.	tie tightly.
क	बाव cāv	पावने	बोडुन् cōrun, बाबोन् cōryaun	* give to drink.
क	चि cī	पाने	बोन् cyaun	* drink.
क	चौर cīr	निबोचने	बूरन् cyūrun, बोबोन् cīryaun	* squeeze or wring (cloth).
क	चुकाव cūkāv	इल्लानिबबोकरावे	चुकोडुन् cūkōrun, चुकाबोन् cūkōryaun	fix a price.
क	चुल cum	दोनानाबाव	चुलुन् cumun, चुलोन् cumyaun	be humble before, show humility to.
	चोकर cāṭkhar	संकोचने	चोरिबोबोन् cāṭkharyaun	contract.
क	चक chak	कोचने	चकुन् chākun, चबोन् chacyaun	scatter.
क	चकर chāk-r	चबकोचने	चकरुन् chāk-run, चबोबोन् chāk-ryaun	* scatter.
क	चकराव chāk-rāv	च	चकरोडुन् chāk-rōrun, चकराबोन् chāk-rā- ryaun	ditto
क	चकराव chāk-rāv	चेतोकरावे	चकरोडुन् chāk-rōrun, चकराबोन् chāk-rā- ryaun	make white.
	चव chat	चेत्वे	चलोन् chatyaun	be white.
	चव chan	पाने	चबोन् chanyaun	fall from a mass (e.g., grain falling from a basket.)

• Found in Dr. Elmslie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
क	चय <i>chay</i>	इष्टिकाद्ययोः चये	चयुन् <i>chayun</i> , चयोन् <i>chayauṇ</i>	*wait for rain to pass over, pass time.
भा	चर <i>char</i>	पुरीषीत्यने	चरुन् <i>charun</i> , चरोन् <i>charyauṇ</i>	*evacuate, go to stool.
क	चल <i>chal</i>	चाकने	चलुन् <i>chalun</i> , चलोन् <i>chalyauṇ</i>	*wash, clean.
क	चान <i>chān</i>	उत्सवने शानने च	चोनुन् <i>chōnun</i> , चाओन् <i>chāṇauṇ</i>	*strain, sift, trim.
क	चोड <i>chōḍ</i>	क्रोधाद्गुह्यादिष्कारे	चोडुन् <i>chōḍun</i> , चोडोन् <i>chōḍyauṇ</i>	disclose a secret in anger
क	चाव <i>chāv</i>	उपभोजे चेषणे च	चाडुन् <i>chāḍun</i> , चाडोन् <i>chāḍyauṇ</i>	use, throw at.
भा	चिक <i>chik</i>	चेषने प्रवेष्टने च	चुकुन् <i>chuyukun</i> , चिकोन् <i>chicyauṇ</i>	*sprinkle, urinate.
क	चिक्क <i>chikka</i>	चोष्टने	चुक्कन् <i>chuyukḍun</i> , चिक्कोन् <i>chikkaṇyauṇ</i>	be stupefied.
	चिव <i>chiv</i>	मई	चिवोन् <i>chivyauṇ</i>	be proud.
क	चिक्कत <i>chikkaṭ</i>	मादने	चिक्कतुन् <i>chikkaṭun</i> , चिक्कतोन् <i>chikkaṭyauṇ</i>	make proud.
	चकल <i>chkal</i>	चंचलाभावे	चकलुन् <i>chakalauṇ</i>	be scattered.
क	चकव <i>chakav</i>	जलाजलावने	चकवुन् <i>chakavun</i> , चकवोन् <i>chakavyauṇ</i>	wash (active).

[illegible]

● Found in Dr. Elmslie's Vocabulary.

Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
पुस <i>ṣam</i>	पुस्योपवने चरते च	पुस्योप् <i>ṣamyau</i>	(1) decrease in size (2) attend to, pay heed to (active).
पुनठ <i>ṣamath</i>	पुन्यति	पुनथोप् <i>ṣamathyaau</i>	* be stale.
पुर <i>ṣar</i>	उपपद्ये	पुरोप् <i>ṣaryaau</i>	increase.
पूर <i>ṣar</i>	वज्जःकोरि [को भा]	पूर <i>ṣar</i> (fem.)	be inwardly wrathful (of a woman). Only used in Past Part. fem.
पुर् <i>ṣarṭa</i>	पारमिषाचोप्	पुर्जुप् <i>ṣarṭsun</i> , पुर्जोप् <i>ṣarṭsun</i>	spy.
पुल <i>ṣal</i>	पलने	पुल <i>ṣal</i> , पुलोप् <i>ṣalyau</i>	* go away, escape.
पुल <i>ṣas</i>	पतिवारे	पुलप् <i>ṣasun</i> , पुलोप् <i>ṣasyaun</i>	laugh loudly.
पुंन <i>ṣān</i>	प्रवेक्षने	पुंनप् <i>ṣānun</i> , पुंनोप् <i>ṣāṇsun</i>	* bring in.
पुंन <i>ṣāp</i>	चरने	पुंनप् <i>ṣāpun</i> , पुंनोप् <i>ṣāpyaun</i>	* eat, gnaw
पुंन <i>ṣār</i>	चरने	पुंनप् <i>ṣārun</i> , पुंनोप् <i>ṣāryaun</i>	* collect.
पुंन <i>ṣāl</i>	चरने	पुंनप् <i>ṣāḍun</i> , पुंनोप् <i>ṣāḍyaun</i>	bear, endure

भा	बुबल <i>ṣyakhāl</i>	बोखले	बुबलुन् <i>ṣyakhālun</i> , बुबलीन् <i>ṣyakhālyan</i>	laugh loudly.
भा	बुग <i>ṣyag</i>	रने	बुगुन् <i>ṣyagun</i> , बुगोन् <i>ṣagōnyan</i>	* rejoice.
भा	बुगर <i>ṣyagər</i>	उबेखवेव प्रेखवे	बुगरुन् <i>ṣyagərən</i> , बुगरीन् <i>ṣagərnyan</i>	look at with some scorn.
क	बल <i>ṣyall</i>	बखारप्रवेवने [बखारप्रवे- नाखख बोचने]	बलुन् <i>ṣyallun</i> , बखारीन् <i>ṣaxrīyan</i>	enter violently, hurt by entering violent- ly.
क	बोखर <i>ṣaxər</i>	खंभापने	बुखरुन् <i>ṣaxərən</i> , बोखरीन् <i>ṣaxərnyan</i>	make a sign.
क	बोखरुव <i>ṣaxər-ṛv</i>	ब	बोखरीवुन् <i>ṣaxər-ṛvun</i> , बोखराबोव <i>ṣaxər-ṛvyan</i>	ditto.
	बु <i>ṣṛk</i>	प्रोवेखीवने ब	बुबोव <i>ṣṛkyauv</i>	* be angry, be sour.
क	बुख <i>ṣṛkər</i>	बोवने	बुखरुन् <i>ṣṛkərən</i> , बुखरीन् <i>ṣṛkərnyan</i>	make angry.
क	बुखरुव <i>ṣṛkər-ṛv</i>	ब	बुखरीवुन् <i>ṣṛkər-ṛvun</i> , बुखराबोव <i>ṣṛkər-ṛvyan</i>	ditto.
क	बुखार <i>ṣṛgər-ṛv</i>	बहुवुबोकरने	बुखरीवुन् <i>ṣṛgər-ṛvun</i> , बुखराबोव <i>ṣṛgər-ṛvyan</i>	make fourfold.
	बु <i>ṣṛkṣ</i>	खिखीवने	बुबोव <i>ṣṛkyauv</i>	have insufficient means of livelihood.

* Found in Dr. Elmalie's Vocabulary.

ROOT.	SANSKRIT MEANING.	PAST AND AORIST.	ENGLISH MEANING.
क चुम्ब <i>tsomb</i>	चेषते	चुम्बन् <i>tsombun</i> , चुम्बीन् <i>tsombiyan</i>	* pierce, bore.
क च्रम् (च <i>tsom-rā</i>)	चलीकारे घृजतीकारे च	च्राम्बुन् <i>tsom-rābun</i> , च्राम्बोन् <i>tsom-rā-cyan</i>	make less, cause to decrease, cause to attend to.
क चु <i>tsuv</i>	चलते	चुवन् <i>tsuvān</i> , चुवेयन् <i>tsuvayān</i>	quarrel (only used in fem.).
क च्छ <i>tsif</i>	वधःशब्दे [अपानशब्दे]	च्छुम्बन् <i>tsifun</i> , च्छुम्बीन् <i>tsifyan</i>	break wind with noise.
क च्छ <i>tsūr</i>	चीन्वाचाते	च्छुवन् <i>tsūran</i> , च्छुवोन् <i>tsūryan</i>	have sexual intercourse with.
क च्छ <i>tsaf</i>	कुहते	च्छुटुम्बन् <i>tsafun</i> , च्छुटोन् <i>tsafyan</i>	* pound to powder.
क चेय <i>tsen</i>	चेतते	चेयुम्बन् <i>tsayūn</i> , चेयोन् <i>tsēyan</i>	know by a sign.
क च्छ <i>ts'oh</i>	चू	चुञ्चन् <i>ts'ahun</i> , च्छोन् <i>ts'apan</i>	* suck.
क च्छ <i>tsahat</i>	उत्क्षेपते	चुञ्चुन् <i>tsahatun</i> , च्छोन् <i>tsahayan</i>	winnow.
क च्छ <i>tsahar</i>	रिक्तोपपत्ते	चुवोन् <i>tsaharyau</i>	be empty.
क च्छ <i>tsahal</i>	चलते	चुञ्चुन् <i>tsahalun</i> , च्छोन् <i>tsahayan</i>	deceive.
क च्छ <i>tsahād</i>	चलेनते	चुपुञ्चुन् <i>tsahādun</i> , च्छोन् <i>tsahāyan</i>	* search.

	ROOT.	SANSKRIT MEANING.	PAST AND AORIST.	ENGLISH MEANING.
क	पुन <i>tsomb</i>	वेधने	पुन <i>tsombun</i> , पुनोन् <i>tsombyaun</i>	* pierce, bore.
क	पुन <i>tsomb-ṛo</i>	बलीकारे धूमलीकारे च	पुनोन् <i>tsomb-ṛoun</i> , पुनोन् <i>tsomb-ṛa-cyaun</i>	make less, cause to decrease, cause to attend to.
क	पुन <i>tsuv</i>	कुरे	पुन <i>tsuvn</i> , पुनोन् <i>tsuvyāun</i>	quarrel (only used in fem.).
क	पुन <i>tsit</i>	बधःशब्दे [बधामशब्दे]	पुन <i>tsitun</i> , पुनोन् <i>tsityaun</i>	break wind with noise.
क	पुन <i>tsūr</i>	शोनायाते	पुन <i>tsūrun</i> , पुनोन् <i>tsūryaun</i>	have sexual intercourse with.
क	पुन <i>tsat</i>	कुहने	पुन <i>tsayūn</i> , पुनोन् <i>tsayyaun</i>	* pound to powder.
क	पुन <i>tsān</i>	चेतने	पुन <i>tsayūn</i> , पुनोन् <i>tsāyaun</i>	know by a sign.
क	पुन <i>ts'oh</i>	बुने	पुन <i>ts'ahun</i> , पुनोन् <i>ts'ayaun</i>	* snok.
क	पुन <i>ts'hat</i>	उत्प्रेषणे	पुन <i>ts'hatun</i> , पुनोन् <i>ts'haayaun</i>	winnow.
क	पुन <i>ts'har</i>	रिक्तोभवे	पुनोन् <i>ts'haryaun</i>	be empty.
[क]	पुन <i>ts'hal</i>	बहने	पुन <i>ts'halun</i> , पुनोन् <i>ts'halyaun</i>	deceive.
क	पुन <i>ts'had</i>	बन्धने	पुनोन् <i>ts'hadun</i> , पुनोन् <i>ts'adyaun</i>	* search.

	Root.	SANSKRIT MEANING.	PAST AND AORIST.	ENGLISH MEANING.
क	हृरप् <i>ṭhṛṭ-rāṭ</i>	च	हृरप् <i>ṭhṛṭ-rāṭ</i> , हृरप् <i>ṭhṛṭ-rā- vyaun</i>	make short.
ख	हृन् <i>ṭhṛn</i>	घातने	हृन् <i>ṭhṛn</i> , हृन् <i>ṭhṛn</i>	*pour, clothe.
ख	जृजृ <i>ṣṭjar</i>	तचने	जृजृ <i>ṣṭjarun</i> , जृजृ <i>ṣṭjaryau</i>	pare.
ख	जृजृ <i>ṣṭj</i>	जपने	जृजृ <i>ṣṭjaryau</i>	pray.
ख	जृजृ <i>ṣṭj</i>	जपने	जृजृ <i>ṣṭjaryau</i>	*bear.
ख	जृजृ <i>ṣṭj</i>	जृजृ <i>ṣṭjaryau</i>	जृजृ <i>ṣṭjaryau</i>	*taste like water.
भा	जृजृ <i>ṣṭj</i>	प्रतिजानने	जृजृ <i>ṣṭjaryau</i>	be watchful.
ख	जृजृ <i>ṣṭj</i>	जृजृ <i>ṣṭjaryau</i>	जृजृ <i>ṣṭjaryau</i>	*know.
ख	जृजृ <i>ṣṭj</i>	जृजृ <i>ṣṭjaryau</i>	जृजृ <i>ṣṭjaryau</i>	burn.
	जृजृ <i>ṣṭj</i>	जृजृ <i>ṣṭjaryau</i>	जृजृ <i>ṣṭjaryau</i>	*be born.
	जृजृ <i>ṣṭj</i>	जृजृ <i>ṣṭjaryau</i>	जृजृ <i>ṣṭjaryau</i>	be thin.
	जृजृ <i>ṣṭj</i>	जृजृ <i>ṣṭjaryau</i>	जृजृ <i>ṣṭjaryau</i>	ditto.
	जृजृ <i>ṣṭj</i>	जृजृ <i>ṣṭjaryau</i>	जृजृ <i>ṣṭjaryau</i>	be dried up, ready to wither.

क	जुव <i>juv</i>	जीवने	जुवोच् <i>juvyauc</i>	live.
ख	जुवच् <i>juvach</i>	सजीवीकरणे	जुवच् <i>juvachun</i> , जुवोच् <i>juvachyaun</i>	cause to live.
ग	जुवराव <i>juv-rāv</i>	य	जुवरोतुच् <i>juv-rōtuchun</i> , जुवरावोच् <i>juv-rāvachyaun</i>	ditto.
भा	जुव् <i>juv</i>	वावे	जुवच् <i>juvachun</i> , जुवोच् <i>juvachyaun</i>	cough.
घ	जोव् <i>jōv</i>	दोर्बोकरणे	जुवच् <i>juvachun</i> , जोवोच् <i>jōvachyaun</i>	make long.
च	जोवराव <i>jōv-rāv</i>	य	जोवरोतुच् <i>jōv-rōtuchun</i> , जोवरावोच् <i>jōv-rāvachyaun</i>	ditto.
छ	जोव् <i>jōv</i>	वावलीभक्ते	जोवोच् <i>jōvachyaun</i>	be long.
ज	जोव् <i>jōv</i>	जये	जुवच् <i>juvachun</i> , जोवोच् <i>jōvachyaun</i>	* conquer.
झ	जोव् <i>jōv</i>	दोर्बो	जोवोच् <i>jōvachyaun</i>	* shine.
ञ	जोवच् <i>jōvach</i>	जवावने	जुवच् <i>juvachun</i> , जोवोच् <i>jōvachyaun</i>	bring forth.
ट	जोवराव <i>jōv-rāv</i>	य	जोवरोतुच् <i>jōv-rōtuchun</i> , जोवरावोच् <i>jōv-rāvachyaun</i>	ditto.
ड	जुवच् <i>juvach</i>	जवने	जुवच् <i>juvachun</i> , जोवोच् <i>jōvachyaun</i>	bear.
ण	जुव् <i>juv</i>	तचवे	जुवच् <i>juvachun</i> , जोवोच् <i>jōvachyaun</i>	* pare.
त	जुव् <i>juv</i>	जववजोववेरने	जुवच् <i>juvachun</i> , जोवोच् <i>jōvachyaun</i>	bite in two with a noise.

* Found in Dr. Elmalie's Vocabulary.

	ROOT.	SANSKRIT MEANING.	PAST AND AORIST.	ENGLISH MEANING.
क	उप <i>lap</i>	परिचपरिभाषणे	उपुन् <i>lapun</i> , उषोन् <i>lapyau</i>	blame behind one's back.
	उल <i>al</i>	परिवर्तने	उषोन् <i>alyau</i>	be exchanged.
भा	उगि <i>ig</i>	वीरवाहिने	उगिन् <i>igun</i> , उषोन् <i>igyaun</i>	emit a loud cry or roar.
भा	उल <i>al</i>	उपिवादनने	उषोन् <i>ilun</i> , उषोन् <i>ilyaun</i>	go away with indifference.
	उल <i>yal</i>	निष्क्रोभने	उषोन् <i>ilyau</i>	* be bitter.
क	उप <i>yap</i>	उपहृष्टे	उपुन् <i>iyapun</i> , उषोन् <i>ipyau</i>	squeeze something in.
	उल <i>yamb</i>	होषे	उषोन् <i>ymbau</i>	hammer.
क	उल <i>okav</i>	ह्रडावाते	उषुन् <i>okavun</i> , उषोन् <i>okavyau</i>	vanish to disappear.
क	उल <i>uk</i>	वायुनक्षेत्रने	उषुन् <i>ukun</i> , उषोन् <i>ucyaun</i>	bore like a rat.
	उल <i>ok</i>	हृष्टिकोने	उषोन् <i>okyaun</i>	have insufficient means of livelihood.
क	उल <i>uv</i>	उपेक्षने	उषुन् <i>uvun</i> , उषोन् <i>uvyaun</i>	close (eyes, a flower, &c.)
	उल <i>okh</i>	प्रसारे	उषोन् <i>okhyaun</i>	be pleased.

रुक् १०६	धातुने	रुक् १०७	० run.
क रुक् १०६	बनावेयने	रुक् १०७, रुक् १०८	cause to forcibly enter.
क रुक् १०७	च	रुक् १०८, रुक् १०९	ditto.
क रुक् १०८	बखने	रुक् १०९, रुक् ११०	be deceived.
क रुक् १०९	भावे	रुक् ११०, रुक् १११	deceive.
क रुक् ११०	चंझाने	रुक् १११, रुक् ११२	stop.
क रुक् १११	उत्खनने	रुक् ११२, रुक् ११३	bury.
क रुक् ११२	च	रुक् ११३, रुक् ११४	ditto.
क रुक् ११३	खिली	रुक् ११४, रुक् ११५	stand firmly.
क रुक् ११४	उत्खनने	रुक् ११५, रुक् ११६	bury.
क रुक् ११५	खल्खलाने	रुक् ११६, रुक् ११७	drink with a noise.
क रुक् ११६	बाधारीकरे	रुक् ११७, रुक् ११८	depend upon.
क रुक् ११७	च	रुक् ११८, रुक् ११९	ditto.
क रुक् ११८	खल्खलाने	रुक् ११९, रुक् १२०	lean upon a support, such as a stick.
क रुक् ११९	खल्खलाने	रुक् १२०, रुक् १२१	

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
क	तप <i>tap</i>	परीक्षपरिभाषते	तपुन् <i>tapun</i> , तप्योन् <i>tapyaun</i>	blame behind one's back.
	तल <i>tal</i>	परिवर्ते	तल्योन् <i>talayau</i>	be exchanged.
भा	तङ्ग <i>tāg</i>	वीरवाहिते	तेङ्गुन् <i>tāgun</i> , तङ्ग्योन् <i>tāgyaun</i>	emit a loud cry or roar.
भा	तल <i>tāl</i>	उपवातयते	तोङ्गुन् <i>tālan</i> , ताल्योन् <i>tālyau</i>	go away with indifference.
	त्यथ <i>tyath</i>	निजोभयते	त्यथोन् <i>tāhyaun</i>	*be bitter.
क	त्यप <i>tyap</i>	संचरे	चपुन् <i>tyapun</i> , चप्योन् <i>tāpyaun</i>	squeeze something in.
	त्यम्ब <i>tyamb</i>	होरी	चम्ब्योन् <i>tāmbyaun</i>	hammer.
क	तृक <i>tōkav</i>	हृतावाते	तृकपुन् <i>tōkavun</i> , तृक्योन् <i>tōkavyaun</i>	cause to disappear.
क	तुल <i>tul</i>	वातुलचरते	तुलुन् <i>tulun</i> , तुल्योन् <i>tulyaun</i>	bore like a rat.
	तुल <i>tūl</i>	प्रतिस्कीर्त्तये	तुल्योन् <i>tūlyau</i>	have insufficient means of livelihood.
क	तुव <i>tuv</i>	संकीर्त्तये	तुवुन् <i>tuvun</i> , तुव्योन् <i>tuvyaun</i>	close (eyes, a flower, &c.)
	तोड <i>tōh</i>	प्रवारे	तोड्योन् <i>tōhyaun</i>	be pleased.

क	रुक् <i>ṛuk</i>	भावने	रुक्कोन् <i>ṛukyaun</i>	* run.
ख	रुक् <i>ṛuṣ</i>	बनानेयने	रुक्कुन् <i>ṛuṣun</i> , रुक्कोन् <i>ṛuṣaun</i>	cause to forcibly enter.
ख	रुक्क <i>ṛuṣan</i>	ब	रुक्कुन् <i>ṛuṣanun</i> , रुक्कोन् <i>ṛuṣānau</i>	ditto.
ख	रुक्क <i>ṛhag</i>	बखने	रुक्कोन् <i>ṛhagyaun</i>	be deceived.
ख	रुक्क <i>ṛhagḍo</i>	भावे	रुक्कोन् <i>ṛhagḍoṣun</i> , रुक्कोन् <i>ṛhagḍoṣyaun</i>	deceive.
ख	रुक्क <i>ṛhahar</i>	संझाने	रुक्कोन् <i>ṛhaharyau</i>	stop.
ख	रुक्क <i>ṛhāk</i>	उत्खनने	रुक्कोन् <i>ṛhōkun</i> , रुक्कोन् <i>ṛhōcyau</i>	bury.
ख	रुक्क <i>ṛhāḍ</i>	ब	रुक्कोन् <i>ṛhōṣun</i> , रुक्कोन् <i>ṛhāṣyaun</i> or रुक्कोन् <i>ṛhāṣaun</i>	ditto.
ख	रुक्क <i>ṛhik</i>	खिली	रुक्कोन् <i>ṛhikyau</i>	stand firmly.
ख	रुक्क <i>ṛhuk</i>	उत्खनने	रुक्कुन् <i>ṛhukun</i> , रुक्कोन् <i>ṛhucyaun</i>	bury.
ख	रुक्क <i>ṛāk</i>	शब्दबनाने	रुक्कुन् <i>ṛākun</i> , रुक्कोन् <i>ṛācyau</i>	drink with a noise.
ख	रुक्क <i>ṛākḥ</i>	बाधारीकरावे	रुक्कुन् <i>ṛākḥṣun</i> , रुक्कोन् <i>ṛākḥ-ṛyaun</i>	depend upon.
ख	रुक्क <i>ṛākḥ-ṛḍo</i>	ब	रुक्कोन् <i>ṛākḥ-ṛḍoṣun</i> , रुक्कोन् <i>ṛākḥ-ṛḍoṣyaun</i>	ditto.
ख	रुक्क <i>ṛākḥav</i>	रुक्कबाधारीकरावे	रुक्कुन् <i>ṛākḥavun</i> , रुक्कोन् <i>ṛākḥavyaun</i>	lean upon a support, such as a stick.

* Found in Dr. Elmslie's Vocabulary.

Root.	SANSKRIT MEANING.	PAST AND AORIST.	ENGLISH MEANING.
डर दार	भय	डरौन् दार्याव	*fear.
डल दल	उत्तरुने	डलु दल, डरौन् दार्याव	*pass over.
डल दल	विदेचे	डलु दल, डरौन् दार्याव	hate.
डल दल	परिवर्तने	डलु दल, डरौन् दार्याव	exchange.
डल दल	मिलने	डलु दल, डरौन् दार्याव	be slack.
डल दल	देवानांजने	डलु दल, डरौन् दार्याव	be bent (of the body).
डल दल	मलने	डलु दल, डरौन् दार्याव	dive.
डल दल	नोडवडालने	डलु दल, डरौन् दार्याव	*roll (act).
डल दल	च	डलु दल, डरौन् दार्याव	ditto.
डल दल	संतांजने	डलु दल, डरौन् दार्याव	*sweep.
डल दल	देवानांजने	डलु दल, डरौन् दार्याव	be bent (of the body).
डल दल	प्रेषने	डलु दल, डरौन् दार्याव	*look, see.
डल दल	अपरिवर्तने	डलु दल, डरौन् दार्याव	be unused.

तङ्ग tag	तङ्गनाचाङ्ग	तङ्ग tag, तङ्गीच् तज्याच्	be possible, be known how to be done.
तङ्ग tang	चङ्कीचे	तङ्गीच् तज्याच्	be tight.
तङ्गर tãr	तापने	तङ्गर tãr, तङ्गीच् तज्याच्	make hot.
तङ्गराव tãr-rãv	च	तङ्गराव tãr-rãv, तङ्गीच् तज्याच्	* ditto.
तङ्ग tãh	तचडे	तङ्ग tãh, तङ्गीच् तज्याच्	* pare.
तङ्गर tãr	विरळीकरडे	तङ्गर tãr, तङ्गीच् तज्याच्	make thin.
तङ्गराव tãr-rãv	च	तङ्गराव tãr-rãv, तङ्गीच् तज्याच्	ditto.
तङ्ग tãt	तङ्गीभवने	तङ्गीच् तज्याच्	* be hot.
तङ्ग tãn	विरळीभवने	तङ्गीच् तज्याच्	* be thin.
तङ्ग tãp	बोळ्ळोपादने	तङ्ग tãp, तङ्गीच् तज्याच्	take for the sake of warmth.
तङ्ग tãmbal	बाहळणे	तङ्ग tãmbal, तङ्गीच् तज्याच्	* change one's mind (from sudden grief or joy).
तङ्ग tãr	तरडे	तङ्ग tãr, तङ्गीच् तज्याच्	* cross.
तङ्ग tãl	चेरपाळे	तङ्ग tãl, तङ्गीच् तज्याच्	fry.

* Found in Dr. Elmalié's Vocabulary.

	ROOT.	SANSKRIT MEANING.	PAST AND AORIST.	ENGLISH MEANING.
क	तव <i>tav</i>	भजने	तवुन् <i>tavun</i> , तवौन् <i>tavyaun</i>	roast.
क	ताद <i>tād</i>	कोपादिचारणे	तोषुन् <i>tōḍun</i> , ताव्यौन् <i>tōjyaun</i> [ताषौन् <i>tāḍyaun</i>]	be angry with, reproach angrily.
क	तार <i>tār</i>	तारणे.	तोषुन् <i>torun</i> , ताषौन् <i>tōryaun</i>	* pass over (act.)
क	ताह <i>tāḥ</i>	उत्थापने	तोषुन् <i>tolun</i> , ताव्यौन् <i>tōjyaun</i>	set up.
क	ताव <i>tāv</i>	तापने	तोषुन् <i>toṇun</i> , तावौन् <i>tōryaun</i>	* heat, make red hot.
	तव्य <i>tyamb</i>	रक्षणावच्छे	तव्यौन् <i>tōmbyaun</i>	look eagerly.
क	तोक्त्र <i>liś-r</i>	निश्चयने	तूक्त्रुन् <i>tyūs-run</i> , तोक्त्रौन् <i>tīs-ryaun</i>	sharpen, whet.
क	तोक्त्राव <i>liś-rāv</i>	च	तोक्त्रोतुन् <i>tīs-rōṇun</i> , तोक्त्रावौन् <i>tīs-rōjyaun</i>	ditto.
	तोखन <i>tilan</i>	विशेषतोभावे	तोखनौन् <i>tīlanyaun</i>	have a bad taste of oil.
	तुन्द <i>tund</i>	तोषणीभवनने	तुन्द्यौन् <i>tundyaun</i>	be hot tempered.
क	तम्ब <i>tōmb</i>	तूकनदिवरणे	तम्बुन् <i>tombun</i> , तम्ब्यौन् <i>tōmbyaun</i>	expand a thing (like cotton).
क	तुल <i>tul</i>	उत्थापने	तुलुन् <i>tulun</i> , तुल्यौन् <i>tulyaun</i>	* set up, left.
	तूर <i>tūr</i>	तोषणीभवनने	तूर्यौन् <i>tūryaun</i>	be cold.

क	हृत् <i>hrat</i>	च	तृत् <i>trāt</i>	be cold.
	वेज् <i>lāz</i>	तोष्योभक्ते	वेज्यो <i>lāzyauv</i>	be sharp (of a man, a knife, &c).
	वेल् <i>lāl</i>	विस्फोटदिरंघे	वेज्यो <i>lālyauv</i>	to smart, of pimples, &c.
क	तोल् <i>lāl</i>	गुहने	तृत् <i>tālun</i> , तोष्यो <i>tālyauv</i>	* weigh.
क	तोवर <i>tōvar</i>	भूरदौ	तोष्यो <i>tōvarun</i> , तोष्यो <i>tōvaryauv</i>	* look in a fierce way.
क	तोवराव <i>tōvarāv</i>	च	तोष्यो <i>tōvarāvun</i> , तोष्यो <i>tōvarāvyauv</i>	ditto.
	तोव <i>tōf</i>	तोवे	[तृत् <i>tūh</i>], तोष्यो <i>tālyauv</i> , [तोष्यो <i>tōchyauv</i>]	be satisfied.
	वक्तर <i>trakar</i>	वक्त्रोभक्ते	वक्त्रो <i>trakaryauv</i>	be hard.
क	वक्तराव <i>trakarāv</i>	वक्त्रोकरे	वक्त्रो <i>trakarāvun</i> , वक्त्रो <i>trakarāvyauv</i>	make hard.
क	वक्त्राव <i>trag'ndāv</i>	वक्त्रोकरे	वक्त्रो <i>trag'ndāvun</i> , वक्त्रो <i>trag'ndāvyauv</i>	make three-fold.
	वक्त्र <i>trālā</i>	भवे	वक्त्रो <i>trālyauv</i>	fear.
क	वक्त्राव <i>trālāv</i>	वाक्त्रे	वक्त्रो <i>trālāvun</i> , वक्त्रो <i>trālāvyauv</i>	cause to fear.

* Found in Dr. Elmalie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
क	चप <i>trap</i>	वाच्यार्थे	चपुन् <i>trapun</i> , चप्योन् <i>trapyauṇ</i>	cover up, close.
क	चुपुर् <i>trupur</i>	च	चुपुर्चुन् <i>trupurūṇ</i> , चुप्योन् <i>trupyauṇ</i>	ditto.
क	चस <i>tras</i>	भये	चस्योन् <i>trasyauṇ</i>	fear.
क	चस्राव <i>trās-rāḍ</i>	वासने	चस्र्योन् <i>trās-rōḍun</i> , चस्राव्योन् <i>trās-rāḍyauṇ</i>	cause to fear.
क	चाव <i>trāḍ</i>	स्नाने	चावुन् <i>trōḍun</i> , चाव्योन् <i>trōḍyauṇ</i>	*let go.
क	चुक <i>truk</i>	कवचभेदेने भक्षणे च	चुकुन् <i>trukun</i> , चुक्योन् <i>trucyauṇ</i>	cut to pieces, eat.
क	चुम्ब <i>trōmb</i>	छत्तीवाते	चुम्बुन् <i>trombun</i> , चुम्ब्योन् <i>trōmbyaṇ</i>	prick.
क	चुम्बव <i>trōmbav</i>	च	चुम्ब्युन् <i>trōmbayun</i> , चुम्ब्योन् <i>trōmbayauṇ</i>	ditto.
क	चुम् <i>trōp</i>	कठिनीभवने	चुम्भ्योन् <i>trōpyauṇ</i>	be hard.
क	चुम्प्राव <i>trōp-rāḍ</i>	कठिनीकरणे	चुम्प्राव्युन् <i>trōp-rōḍun</i> , चुम्प्राव्योन् <i>trōp-rāḍyauṇ</i>	make hard.
	चोर <i>trōr</i>	निस्त्रोतादिवाक्ये	चोर्चोन् <i>troryauṇ</i>	be hardened (of an opened boil, &c.)
	थक <i>thak</i>	वने	थकु, थक्योन्	*be weary.
क	थेज् <i>thas-r</i>	उच्योकरणे	थेज्युन् <i>thasrun</i> , थेज्योन् <i>thas-rāyauṇ</i>	make high.

क	कञ्जराव <i>thas-rāu</i>	व	कञ्जरीव <i>thas-rōun</i> , कञ्जराबोव <i>thas-rā-ryaun</i>	make high.
क	बद् <i>thad</i>	उच्चतीमवने	बद्योव् <i>thadyauv</i>	* be high.
	बस <i>tham</i>	बबहवो	बस्योव् <i>thamyauv</i>	be at rest.
	बर <i>thar</i>	बबवने	बब्योव् <i>tharyauv</i>	tremble.
क	बल <i>thal</i>	ब्राबाबेइने	बलुव् <i>thalun</i> , बब्योव् <i>thajyaun</i>	trim branches.
क	बव <i>thav</i>	ब्रापने	बवुव् <i>thavun</i> , बब्योव् <i>thavyaun</i>	set up.
	बाव <i>thāu</i> इति केपिव्		बोवुव् <i>thōvun</i> , बब्योव् <i>thōryaun</i>	* ditto.
	बीबर <i>thāthar</i>		बीब्योव् <i>thātharyauv</i>	be in a hurry.
	बार <i>thār</i>	मराबाव्	बायोव् <i>thāryauv</i>	ditto.
क	बक <i>thyak</i>	मराबाव्	ब्यकुव् <i>thyakun</i> , बब्योव् <i>thōryaun</i>	* praise oneself falsely, boast.
क	बिप <i>thip</i>	नाडने	बुपुव् <i>thypun</i> , बिप्योव् <i>thipyauun</i>	beat, slap.
क	बक <i>thōk</i>	निहोवने	ब्यकुव् <i>thōkun</i> , बब्योव् <i>thōryaun</i>	spit.
क	बुर <i>thur</i>	बडने	बुवव् <i>thurun</i> , बुब्योव् <i>thuryaun</i>	* form (a pot, used of potters).

* Found in Dr. Elmalié's Vocabulary.

[illegible]

• Found in Dr. Elmslie's Vocabulary.

Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
दूर dūr	दूरीभवने	दुर्बोत् dūryauv	be distant.
दोन dōn	पिपिबितरवे	दुनुत् dōnun, दोनोत् dōṇaun	* card cotton.
दोर dōr	नतिचातुर्वे	दोबोत् dōryauv	* run.
दुन dōn	वकाहिरजोपरवे	दुनुत् dōnun, दुनोत् dōṇaun	* shake out dust, disperse.
दुनव dōnav	च	दुनवुत् dōnavun, दुनवोत् dōnavyaun	ditto.
दुय dōy	वैमजले	दुयुत् dōyūn, दुयोत् dōyyaun	regret.
दुक्र dūkr	मीठाणात्	दुक्रुत् dōrukun, दुक्रोत् dōrucyaun	play.
दुग dūg	इस्त्रातिगवे	दुगोत् dōgyauv	be dear, expensive.
दुग्राव dōg-rāv	दुर्बोकोकरवे	दुग्रीदुत् dōg-rāvun, दुग्रावोत् dōg-rāvyaun	make dear, expensive.
दुमाव dōmāv	दोपदानी	दुमोदुत् dōmāvun, दुमोवोत् dōmāvyaun	blame.
द्रे d dōrsh	कावेको	द्रेबोत् dōrshyaun	be hard.
नक् nāk	नर्तने	नक्कुत् nāḥkun, नक्कोत् nāḥaun	* dance.
नक्कर nāḥkar	नक्कोकरवे	नक्कुवत् nāḥkarun, नक्कोवोत् nāḥkarayaun	make naked.

क	नञ्जराव नञ्जराव	च	नञ्जरोतुन् नञ्जरावोन् नञ्जरावोन् vyau	make naked.
क	नञ्ज नञ्ज	कञ्जे	नञ्जोव् नञ्ज्याव	* tremble.
क	नञ्जराव नञ्जराव	कञ्जेने	नञ्जरोतुन् नञ्जरावोन् नञ्जरावोन्	cause to shake, wave.
भा	नञ्ज नञ्ज	नञ्जीभवने	नञ्जोव् नञ्ज्याव	be naked.
भा	नञ्ज नञ्ज	उत्कोषदाने	नञ्जो नञ्ज्याव	bribe.
	नञ्ज नञ्ज	नञ्जीभवने	नञ्जो नञ्ज्याव	* bend, bow.
	नञ्ज नञ्ज	नञ्जिबीभवने नञ्जतायां च	नञ्जो नञ्ज्याव	be excessive, be new.
क	नञ्ज नञ्ज	नञ्जने	नञ्जो नञ्ज्याव	* disappear.
	नञ्ज नञ्ज	नञ्जिवाचने	[नञ्ज नञ्ज्याव], नञ्जोव् नञ्ज्याव	* obliterate (writing) put a stop to.
	नञ्ज नञ्ज	नञ्जिबीभवने	नञ्जो नञ्ज्याव	be fruitless.
क	नञ्ज नञ्ज	नञ्जो	नञ्जोव् नञ्ज्याव	shine.
क	नञ्ज नञ्ज	नञ्जने	नञ्जो नञ्ज्याव	clean, polish.
क	नञ्ज नञ्ज	नञ्जने	नञ्जो नञ्ज्याव	destroy.
क	नञ्ज नञ्ज	नञ्जने	नञ्जो नञ्ज्याव	ditto.

* Found in Dr. Elmslie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
क	नि नि	घरवे	सून् न्युन, निघोन् न्यासुन	* take.
क	निक निक	बस्तीभबने	निकोन् निकायुव	* become small.
क	निकर् निकर्	कचयः करवे	सुक्चन् न्युकचुन, निक्चोन् निकच्यासुन	break to pieces.
	विक्त्राव निकर्ठव	च	विक्त्रोत्तुन् निकर्ठवुन, निक्त्रावोन् निकर्ठ- व्यासुन	* ditto.
क	अकृञ् न्यागृज्	नितरवे	अकृञ् न्यागृज्, अकृञ् न्यागृज्यासुन	swallow.
क	अत न्यात	पशुरोतकलने	अतुन् न्यातुन, अतोन् न्यातस्यासुन	* shear (animals).
क	अवाञ् न्यावाञ्	निवेदने	अवाञ् न्यावाञ्, अवावोन् न्यावाञ्स्यासुन	address.
	मोञ् मि	वरितोभबने	मोञ् न्यासुव	become blue.
क	अमृर नम्र	मञ्जीकरवे	अमृचन् नम्रचुन, अमृचोन् नम्रच्यासुन	* cause to bow.
क	अमृराव नम्रठव	च	अमृरोत्तुन् नम्रठवुन, अमृरावोन् नम्रठ- व्यासुन	ditto.
क	अमृर नम्र	बभित्तोकरवे	अमृचन् नम्रचुन, अमृचोन् नम्रच्यासुन	make excessive.
क	अमृराव नम्रठव	च	अमृरोत्तुन् नम्रठवुन, अमृरावोन् नम्रठ- व्यासुन	ditto.

नैचन् <i>nēchān</i>	आतीकरे	नैचन् <i>nēchān</i> , नैचोन् <i>nēchōnyān</i>	proclaim.
नेर <i>nēr</i>	निर्देसने	आव् <i>drāv</i> , आबोव् <i>drāyauv</i>	* go forth.
नोचर <i>nōmār</i>	संघेयीकरे	नूचव् <i>nūmārūn</i> , नोचोव् <i>nōmārnyān</i>	abstract, abridge.
नोचराव <i>nōmārāv</i>	च	नोचरोव् <i>nōmārōvūn</i> , नोचरावोव् <i>nōmārāvnyān</i>	ditto.
न्याव <i>nyāv</i>	हाररे	नोव् <i>nyōvūn</i> , न्यावोव् <i>nyōvyān</i>	cause to take.
पक् <i>pak</i>	गतो	पक् <i>pak</i> , पक्वोव् <i>pakyauv</i>	* go.
पक्ताव <i>pachātāv</i>	पक्षापाये	पक्तावोव् <i>pachātāvūn</i> , पक्तावोव् <i>pachātāvnyān</i>	regret.
पक्षाव <i>pachān</i>	उपछवरे	पक्षोव् <i>pachōnūn</i> , पक्षोव् <i>pachānnyān</i>	recognize.
पक्ष <i>pakṣ</i>	कवविवादे	पक्ष <i>pakṣ</i> , पक्षोव् <i>pakṣauv</i>	trust with a loan.
पक्षर <i>pajr</i>	बादेछा वीवने	पक्षर <i>pajrūn</i> , पक्षोव् <i>pajrnyān</i>	fell a hem (in sewing).
पक्षराव <i>pajrāv</i>	च	पक्षरोव् <i>pajrōvūn</i> , पक्षरावोव् <i>pajrāvnyān</i>	ditto.
पक्ष <i>pas</i>	पुञ्जीअवने सत्ताविभादे च	पक्षोव् <i>pasyauv</i>	be fit, turn out to be true.
पक्षर <i>pasr</i>	सत्ताविष्कारे	पक्षर <i>pasrūn</i> , पक्षोव् <i>pasrnyān</i>	show to be true.

* Found in Dr. Eimallie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
क	पञ्जरात् <i>pañ-jarāṭ</i>	च	पञ्जरीतुत् <i>pañ-jarītūṭ</i> , पञ्जराबोत् <i>pañ-jarā-bōṭ</i>	show to be true.
क	पठ <i>paṭ</i>	प्राप्नोति	पबोत् <i>paḥyauṭ</i>	obtain.
क	पठाय <i>paṭāy</i>	गन्तु	पठीतुत् <i>paṭhītūṭ</i> , पठाबोत् <i>paṭhā-bōṭ</i>	go.
क	पठ <i>paṭh</i>	विद्यात्	पबोत् <i>paḥyauṭ</i>	be successfully complete.
क	पठ् <i>paṭh</i>	संस्कारे लोकार्थिपथने च	पठ्त् <i>paṭṭ</i> , पठ्त् <i>paṭṭ</i>	clean, gut fishes.
क	पठ्त् <i>paṭṭ</i>	संस्कारे वापथने च	पठ्त् <i>paṭṭ</i> , पठ्त् <i>paṭṭ</i>	ditto.
क	पठ्त् <i>paṭṭ</i>	कृषिर्वि मत्ते	पठ्त् <i>paṭṭ</i> , पठ्त् <i>paṭṭ</i>	break wind.
क	पठ्त् <i>paṭṭ</i>	परिचाले	पठ्त् <i>paṭṭ</i>	ripen.
क	पठ्त् <i>paṭṭ</i>	भाकारिवाले	पठ्त् <i>paṭṭ</i> , पठ्त् <i>paṭṭ</i>	roast (metals, &c.), burn (bricks).
क	पठ्त् <i>paṭṭ</i>	पठने	पठ्त् <i>paṭṭ</i> , पठ्त् <i>paṭṭ</i>	* read.
क	पठ्त् <i>paṭṭ</i>	परीक्षायात्	पठ्त् <i>paṭṭ</i> , पठ्त् <i>paṭṭ</i>	test.
क	पठ्त् <i>paṭṭ</i>	उपलब्धे	पठ्त् <i>paṭṭ</i> , पठ्त् <i>paṭṭ</i>	* recognise.

क	पञ्जाब् <i>parāṇḍo</i>	व	पञ्जीतुन् <i>parāṇḍun</i> , पञ्जाबोन् <i>parāṇḍ- vyaun</i>	* recognize.
क	प्रञ्जन् <i>prazan</i>	व	प्रञ्जन्तुन् <i>prazanun</i> , प्रञ्जोन् <i>prazanun</i>	ditto.
क	पञ्ज <i>pal</i>	दुप्रदाने	पञ्जुन् <i>palun</i> , पञ्जोन् <i>pojyaun</i>	give privately.
	पञ्जन् <i>palaz</i>	उपदेवायात्	[पञ्जन् <i>palaz</i>], पञ्जोन् <i>palazyauo</i>	be useful.
	पञ्जट <i>palat</i>	प्रबोभवने	[पञ्जट <i>palat</i>], पञ्जोन् <i>palatyauo</i>	melt, deliquesce.
क	पञ्ज <i>poz</i>	विचारे	पञ्जन् <i>pozun</i> , पञ्जोन् <i>pozyaun</i>	make sorrowful.
	पञ्ज <i>pozp</i>	चरते	पञ्जोन् <i>pozpyauo</i>	* drip.
	पाकन् <i>pākan</i>	विस्कोटादिपाके	पाकन्तोन् <i>pākanyauo</i>	roast grain (pop-corn.)
क	पाकन् <i>pākaṇ</i>	पकने	पाकन्तुन् <i>pākapun</i> , पाकन्तोन् <i>pākanyauun</i>	* cook.
क	पाक <i>pās</i>	भिःसारते	पोकुन् <i>pōsun</i> , पाकोन् <i>pōkyaun</i>	bring out from.
	पाक <i>pāṭh</i>	सङ्गाते	पाकोन् <i>pāṭhyauo</i>	be, become.
क	पार <i>pār</i>	केसवेवोकरते	पोरन् <i>pōrun</i> , पापोन् <i>pōryauun</i>	* tie the hair, toss for an innings, &c.
क	पाक <i>pāl</i>	रचते	पोकुन् <i>pōkun</i> , पाकोन् <i>pōjyaun</i>	protect.
क	पाक <i>pāḍo</i>	पातने	पोकुन् <i>pōkun</i> , पाकोन् <i>pōryauun</i>	* cause to fall, fell.

* Found in Dr. Elmslie's Vocabulary.

	Root.	SANSKRIT MEANING.	PAST AND AORIST.	ENGLISH MEANING.
भा	पाश् पश्	पिच्छते	पाश्चत् पश्चत्, पाश्चोत् पश्चोत्	blame.
क	पाश्चात् पश्चाद्	च	पाश्चरोत् पश्चरोत्, पाश्चातोत् पश्चातोत्	ditto.
	पि पि	पतने	पौत् प्याव	* fall.
भा	पिष्ट पि	परिरेवने	पुटुत् प्यावुत्, पिचोत् पिच्युत्	lament.
क	पिष्टरात् पिष्टराद्	दोनीकरते	पिष्टरोत् प्तिष्ठोत्, पिष्टरातोत् प्तिष्ठरातोत्	cause to lament.
क	प्यत् प्यत्	पाछने	प्यत् प्यत्, प्यतोत् प्यतोत्	protect.
	प्यत् प्यत्	हमज्जतायात्	प्यतोत् प्यतोत्	be cognisant of.
	पिष्ट पि	प्राप्ते	पिचोत् पिच्युत्	be possible, arrive at.
क	पिष्टन पिलन	प्रापते	पिचोत् पिलन, पिचोत् पिलन	cause to arrive, convey.
क	प्यत् प्यत्	पाकावैमप्राप्तये	प्यत् प्यत्, प्यतोत् प्यतोत्	light fire for cooking.
	पिष्ट पि	पिचोत् पिचने	पिचोत् पिच्युत्	be soft.
	पिष्ट पि	पाकेन परिचिञ्चते	पिचोत् पिच्युत्	boil over.
क	पिष्ट पि	पंचने	पुटुत् प्यावुत्, पिचोत् पिच्युत्	* grind.
	पौर पिर	मेदुरतायात्	पौचोत् प्यावुत्	be smooth, slippery.

	Root.	SANSKRIT MEANING.	PAST AND AORIST.	ENGLISH MEANING.
क	पूह्-राव <i>pūh'-raav</i>	पू	पूह्रोतुन् <i>pūh'-o-tun</i> , पूह्-रावोन् <i>pūh'-ra-vaun</i>	make fat.
क	पूर <i>pūr</i>	पूरे	पूरन् <i>pūrun</i> , पूरोन् <i>pūryaun</i>	fill.
क	पेह <i>pēd</i>	निर्वाहि	पेहोत् <i>pēdyauv</i>	* exude.
क	पैर <i>pair</i>	जलंकरणे	पैरन् <i>pairun</i> , पैरोन् <i>pairyaun</i>	* adorn.
	पोह <i>pōh</i>	खलोभतने	पोहोत् <i>pōhyauv</i>	be fat.
क	पोर <i>pōr</i>	पर्याप्तनाशितयोः	पोरोत् <i>pōryauv</i>	be competent, be dry.
	पोरव <i>pōrav</i>	बाधने	पोरवन् <i>pōravun</i> , पोरोवोन् <i>pōravayaun</i>	oppress.
	पोष <i>pōṣ</i>	पर्याप्ततावात्	पोषन् <i>pōṣun</i> , पोषोन् <i>pōṣyaun</i>	* be competent, victorious.
क	प्रहूत <i>prahit</i>	प्रकटने	प्रहोत् <i>prahityauv</i>	be manifest.
क	प्रज्ञ <i>prajan</i>	उपलब्धये	प्रजोन् <i>prajanun</i> , प्रजोन् <i>prajanaun</i>	recognize.
क	प्रज्ज्वाव <i>prajandv</i>	पू	प्रज्जोतुन् <i>prajandvun</i> , प्रज्ज्वावोन् <i>prajand-vaun</i>	ditto.
	[प्रज्ज्वाव <i>prajal</i>]	प्रज्ज्वावने	प्रज्ज्वावोन् <i>prajalyauv</i>	shine.]

[illegible]

* Found in Dr. Elmslie's Vocabulary.

A List of Kāśmīrī Verbs.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
क	फर <i>phar</i>	होने	फर <i>phar</i> , फरीन् <i>pharyau</i>	be stolen, be a cause of loss to.
क	फकांन् <i>pharkān</i>	फकीपलने	फकीपुन् <i>pharkāpūn</i> , फकीबीन् <i>pharkābyau</i>	enquire into the meaning, enquire.
क	फल <i>phal</i>	फलकीर्दने वा फलविभाजने	फल <i>phal</i> , फलीन् <i>phalyau</i>	* become old (of clothes), bear fruit, be divided.
क	फल <i>phas</i>	बलीभजने	फल <i>phas</i> , फलीन् <i>phasau</i>	be entangled, caught.
क	फसर <i>phasar</i>	बलीकरणे	फसरन् <i>phasarun</i> , फसरीन् <i>phasaryau</i>	entangle, catch in anything.
क	फासर <i>phāsar</i>	च	फासरन् <i>phāsarun</i> , फासरीन् <i>phāsaryau</i>	ditto.
क	फासराव <i>phāsarāv</i>	च	फासरीपुन् <i>phāsarāpūn</i> , फासराबीन् <i>phāsarābyau</i>	ditto.
भा	फर <i>phahar</i>	घातणे	फरबीन् <i>phaharyau</i>	be hard.
क	फान <i>phāg</i>	मिष्टानामांरतीदने	फानुन् <i>phāgun</i> , फान्बीन् <i>phāgiyau</i>	cry (of children), mew.
क	फान <i>phān</i>	किञ्चिदीकरणे	फानुन् <i>phānun</i> , फान्बीन् <i>phānān</i>	carry away totally.

क	धीवळ <i>phāphal</i>	झिवावीझीसवने	धीवळीन् <i>phāphalyaun</i>	be fit for any work.
क	धावळ <i>phālav</i>	धावलेवने	धावळुन् <i>phālavun</i> , धावळीन् <i>phālavayaun</i>	split (wood) (act.)
क	धिज <i>phija</i>	धिजारे	धिजोन् <i>phijauv</i> [धिजोन् <i>phijayaun</i>]	forget.
क	झावळ <i>phyaḷav</i>	झावळचवरे	झावळुन् <i>phyaḷavun</i> , झावळीन् <i>phyaḷavyaun</i>	take secretly.
क	धिर <i>phir</i>	उलककवाभाखानी परि- वर्तने	झुवन् <i>phiyurun</i> , धिजोन् <i>phirayaun</i>	*turn over (pages), call to memory, pour from one vessel to another.
क	धिरव <i>phirav</i>	धावले	धिरवुन् <i>phiravun</i> , धिरवोन् <i>phiravyaun</i>	cause to go round.
क	झावळ <i>phyaḷ</i>	धोडाहिलेवने	झावळुन् <i>phyaḷun</i> , झावळीन् <i>phāḷayaun</i>	lick the lips or the like.
क	धेवळ <i>phāḷ</i>	ध	झावळुन् <i>phyaḷun</i> , धेवळीन् <i>phāḷayaun</i>	lick the lips or the like.
क	धुक <i>phuk</i>	वडावरीवने	धुकुन् <i>phukun</i> , धुकोन् <i>phucyaun</i>	*blow a fire (with the mouth to make it burn).
क	धुकार <i>phukār</i>	कोपाखारी	धुकोवळ <i>phukōrūn</i> , धुकोवोन् <i>phukōryaun</i>	speak in anger.
क	धुट <i>phut</i>	भङ्गे	धुट <i>phut</i> , धुकोन् <i>phucyaun</i>	*be broken.
क	धुटर <i>phut-r</i>	भङ्गने	धुटर <i>phut-rūn</i> , धुटोवोन् <i>phut-ryaun</i>	*break.

* Found in Dr. Elmalie's Vocabulary.

	Root.	SANSKRIT MEANING.	PAST AND AORIST.	ENGLISH MEANING.
	पुडराव् <i>phuf-rāv</i>	व	पुडरीव् <i>phuf-rōvun</i> पुडरावोव् <i>phuf-rā- vyaun</i>	*break.
	खल्ल <i>phōll</i>	विकलने	खल्ल् <i>phōll-</i> खल्लोव् <i>phōlljyaun</i>	*expand (of a flower).
भा	पुस <i>phuṣ</i>	बनाकोषे	पुसोव् <i>phuṣyaun</i>	be inwardly angry.
	पुस <i>phuṣ</i>	व	पुसोव् <i>phuṣyaun</i>	ditto.
क	पुंक् <i>phūṅk</i>	बाग्रावे	पुंक्त् <i>phūṅktun</i> , पुंक्वोव् <i>phūṅkyau</i>	smell.
	फेर <i>phēr</i>	भ्रमविविधोभ्रमपञ्चाभाप- विशोभ्येयु	फेर <i>phēr-</i> , फेरोव् <i>phēryaun</i>	*go round, rot, regret, be inverted.
	फोर <i>phōr</i>	सुरवे	[फूर् <i>phūr-</i>], फोवोव् <i>phōryaun</i>	quiver.
क	फार <i>phār</i>	रचनिष्कारणे	फारोव् <i>phārōrun</i> , फारोव् <i>phāryaun</i>	strain.
भा	फूक् <i>phōrk</i>	उष्णरसनिःसारणे	फूक्त् <i>phōrktun</i> , फूक्वोव् <i>phōrkyau</i>	breath violently, be out of breath.
क	बक <i>bak</i>	भयवे	बकुव् <i>bakun</i> , बकोव् <i>bacyaun</i>	bark, growl, speak angrily.
क	बगार <i>bagār</i>	कषवे	बगोव् <i>bagōrun</i> , बगोवोव् <i>bagōryaun</i>	fry in oil, &c.

क	बच <i>baç</i>	बचावततायाच् भयादिरचते	बचौन् <i>bacyaun</i> बचरोतुन् <i>bac-rōvun</i> , बचराबौन् <i>bac-rā- vyaun</i>	*escape. protect.
क	बज् <i>baç</i>	बेबाचा केवने च	बज्जुन् <i>bazun</i> , बजौन् <i>bazaun</i>	*serve, fry in oil, &c.
क	बज् <i>baç</i>	नतिहछोः	बचौन् <i>baçyaun</i>	*go, be great.
क	बजाव <i>baçāvo</i>	नतिहजनयोः	बजोतुन् <i>baçōvun</i> , बजाबौन् <i>baçābayaun</i>	*go, (neut.) quell, (act.) extinguish.
क	बहर <i>baçer</i>	बधेने	बहरन् <i>baçrūn</i> , बह्यौन् <i>baç-ryaun</i>	cause to be great, in- crease.
क	बहराव <i>baçerāvo</i>	च	बहरोतुन् <i>baçerōvun</i> , बहराबौन् <i>baçerābayaun</i>	*ditto.
क	बहराव <i>baçerāvo</i>	पुपाङ्गारपाके	बहरोतुन् <i>baçerōvun</i> , बहराबौन् <i>baçerā- vyaun</i>	bake bread.
	बन <i>ban</i>	भवने	बन्यौन् <i>banyaun</i>	*be.
क	बेझूर <i>banser</i>	विभाजने	बेझूरन् <i>bansrūn</i> , बेझूयौन् <i>bans-ryaun</i>	*divide, [sell cheaply.]
क	बेझूराव <i>banserāvo</i>	च	बेझूरोतुन् <i>banserōvun</i> , बेझूराबौन् <i>banserā- vyaun</i>	ditto.
क	बर <i>bar</i>	पूरवे विजोतदेवे च	बरन् <i>barun</i> , बरौन् <i>baryaun</i>	*fill, pine in absence.

* Found in Dr. Eimalie's Vocabulary.

Root.	SANSKRIT MEANING.	PAST AND AORIST.	ENGLISH MEANING.
क	पातने	बकौतुन् <i>barkōtun</i> , बकौवीन् <i>barkōvyaun</i>	cause to fall.
ख	पारित्ये प्रावने च	बखौन् <i>bakyaun</i>	*be convalescent, live.
ख	पारित्योक्तरणे	बख्खन् <i>bakḥṣun</i> , बख्खौन् <i>bakḥvyaun</i>	cure.
ख	च	बखुरीतुन् <i>bakḥrōtun</i> , बखुरावौन् <i>bakḥrāvyaun</i>	ditto.
	निवासे	बसु <i>bas</i> , बसौन् <i>basauv</i>	* dwell.
	पेतीतिवने	बसन्तौन् <i>basanyauv</i>	be yellow.
	प्रस्ताप्यात्	बखौन् <i>bakyaun</i>	be brave.
	बुद्धिर्धे	बाखन्तौन् <i>bakḥanyauv</i>	be mistaken.
क	विभाजने	बान्त्रन् <i>bāṅṣun</i> , बान्त्रौन् <i>bāṅvyaun</i>	* divide.
ख	च	बान्त्रन् <i>bāṅṣun</i> , बान्त्रौन् <i>bāṅvyaun</i>	ditto.
ख	च	बान्त्रोतुन् <i>bāṅrōtun</i> , बान्त्रावौन् <i>bāṅrāvyaun</i>	ditto.
ख	च	बान्त्रोतुन् <i>bāṅrōtun</i> , बान्त्रावौन् <i>bāṅrāvyaun</i>	ditto.

बद् बद् [बद् बद्]	प्रबलीभवने	बाचीन् बद्द्यान्, [बाचीन् ब्रद्द्यान्]	be powerful.
बिबर बद्बर्	भारवात्	बिबर्चीन् बद्बर्द्यान्	be quick.
बाब बद्ब	बलिप्रभाविष्कारले देवार्पणे च	बीडुन् बद्बुन्, बाबीन् बद्ब्यान्	* shew, declare one's intentions, devote to God.
बाबब् बद्बोस	रोचने	बाबब्बीन् बद्बोस्य्यान्	be preferred (usually food).
बाब बद्ब	उच्चारणे	बीडुन् बद्बुन्, बाबीन् बद्ब्यान्	speak.
बाब बद्ब	भाषने	[बीडुन् बद्बुन्], बाबीन् बद्ब्यान्, बाचीन् बद्ब्यान्	become clear, evident.
बिबर बिगर्	विकारे	बिबर्चीन् बिगर्द्यान्	be spoiled.
बाबर् बद्बेर्	बिबरले भिन्नोक्तरणे च	बाबर्चीन् बद्बेर्द्यान्, बाबर्चीन् बद्बेर्द्यान्	open, separate (act.)
बाबर्बाब बद्बेर्बाब	च	बाबर्बाबीन् बद्बेर्बाब्यान्	ditto.
बाब byann	भिन्नोभवने	बाबर्बीन् बद्बेर्बाब्यान्	be separate.
बिब by	पर्युषिते	बिबर्चीन् बिब्य्यान्	be stale.
बाब byah	उपवेक्षने	बाबर् byah, बिबीन् बद्ब्यान् (sio)	* sit.
बुब buch	दंष्ट्रिवाचात्	बुबुन् बुचुन्, बुबीन् बुच्यान्	* bite.

* Found in Dr. Elmalie's Vocabulary.

Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
बुज् <i>bus</i>	भज्जने	बुज्जन् <i>busan</i> , बुज्जोन् <i>busan</i>	* parch (grain).
बड् <i>bōḍ</i>	विमज्जने	बड् <i>bōḍ</i> , बड्जोन् <i>bōḍyaun</i>	* dive, sink.
बुद् <i>buḍ</i>	अतिरोभवने	बुडोन् <i>buḍyaun</i>	* be old.
बव् <i>bōv</i>	उत्पत्तौ	बव् <i>bōv</i> , बव्जोन् <i>bōvyaun</i>	* be born, grow.
बुग् <i>būg</i>	भोजे	बुगुन् <i>būgun</i> , बुग्जोन् <i>būgyaun</i>	enjoy.
बेह् <i>bēh</i>	भिषाषात्	बूहुन् <i>būchun</i> , बेहोन् <i>bēchyaun</i>	beg.
बीज् <i>bōs</i>	विद्यालने	बूजन् <i>būzun</i> , बीजोन् <i>bōzaun</i>	* hear.
बीळ् <i>bōl</i>	पक्षिखले	बूजुन् <i>būlan</i> , बीज्जोन् <i>bōjyaun</i>	sing, speak (of birds).
ब्रक् <i>brak</i>	दंष्ट्राघातकीपयोः	ब्रङ्गन् <i>brakun</i> , ब्रङ्जोन् <i>bracyaun</i>	clench with the teeth, be angry.
ब्रज् <i>bras</i>	दीप्तौ	ब्रज्जोन् <i>brasyaun</i>	shine.
ब्रम् <i>bram</i>	शालौ	ब्रम्जोन् <i>bramyauv</i>	go round in circles.
ब्रम् <i>bram</i>	बुधिरादे	ब्रम्जन् <i>bramirun</i> , ब्रम्जोन् <i>bram-ryaun</i>	mislead.
ब्रम् <i>bram</i>	च	ब्रम्जोन् <i>bram-ryaun</i> , ब्रम्जोन् <i>bram-ryaun</i>	* mislead.

क	अङ्ग <i>brag</i>	ब	अङ्ग <i>bragun</i> , अङ्गी <i>braggiyaun</i>	क्लench with the teeth, (not to be angry).
क	अङ्ग <i>bridh</i>	परिदेवने	अङ्गु <i>bryudh</i> hun, अङ्गी <i>bridh</i> haun	lament.
क	अङ्ग <i>brēf</i>	अङ्गीभवने	अङ्गी <i>brēf</i> hyaun	be a fool.
क	अङ्ग <i>mag</i>	आपने	अङ्गु <i>mag</i> gun, अङ्गी <i>mag</i> yaun	*ask.
क	अङ्ग <i>magh</i> ar	उक्ताइने	अङ्गी <i>magh</i> arvyaun, अङ्गी <i>magh</i> arvyaun	*delude.
क	अङ्ग <i>math</i> ar	अङ्गीकरने	अङ्गी <i>math</i> arun, अङ्गी <i>math</i> arvyaun	make level, calm, console.
क	अङ्ग <i>math</i> ar	अङ्गीकरने	अङ्गी <i>math</i> arun, अङ्गी <i>math</i> arvyaun	*knead clothes in water to soften and clean them, adorn.
क	अङ्ग <i>mat</i>	उक्ताइने	अङ्गी <i>mat</i> yaun	*be mad, foolish.
क	अङ्ग <i>math</i>	अङ्गी	अङ्गी <i>math</i> un, अङ्गी <i>math</i> haun	*pound, beat, churn.
क	अङ्ग <i>manav</i>	अङ्गी	अङ्गी <i>manav</i> un, अङ्गी <i>manav</i> yaun	calm an angry person.
क	अङ्ग <i>manav</i>	अङ्गी	अङ्गी <i>manav</i> un, अङ्गी <i>manav</i> yaun	make imperfect, diminish.
क	अङ्ग <i>magh</i> arvyaun	अङ्गी	अङ्गी <i>magh</i> arvyaun, अङ्गी <i>magh</i> arvyaun	ditto.

Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
म म् <i>mand</i>	मन्वते	मन्दुन् <i>mandun</i> , मङ्गोन् <i>maṅgaun</i>	churn.
मन्व म् <i>mandach</i>	मन्वाचे	मन्वोन् <i>mandachyaun</i>	*be ashamed.
मम म् <i>mam</i>	मिषीतये	ममोन् <i>mamalyaun</i>	*be asleep (of a limb).
मर म् <i>mar</i>	मरत्ये	मरुन् (मरयते मरन्) <i>māḍe</i> , die, (<i>marun</i> , unite), मर्योन् <i>māryaun</i>	die, unite, join together.
मर् म् <i>marṭa</i>	मर्त्याये	मर्योन् <i>marṭaun</i>	be inwardly wrathful.
मर्द म् <i>marḍāo</i>	मिच्छोटादिमर्दने	मर्दोन् <i>marḍoun</i> , <i>marḍāyaun</i>	rub a boil or pimple.
मल म् <i>mal</i>	मर्दने	मलुन् <i>malun</i> , मलोन् <i>maḷyaun</i>	*rub, shampoo.
मष म् <i>maṣ</i>	मिच्छुतो	मठ <i>maṭh</i> , मळोन् <i>maṭhyaun</i>	*forget.
मप् म् <i>maṣṭ</i>	मिच्छारहे	मप्सुन् <i>maṣṭun</i> , मप्सोन् <i>maṣṭyaun</i>	cause to forget.
मप्स म् <i>maṣṭāo</i>	च	मप्सोन् <i>maṣṭāun</i> , मप्सोन् <i>maṣṭāun</i>	ditto.
मभार म् <i>mahār</i>	मभारः कर्तव्ये	मभोन् <i>mahōrun</i> , मभोन् <i>mahōryaun</i>	crumble (act.)
मा म् <i>māḍ</i>	मत्स्यतायां मत्स्यने च	मोन् <i>mōun</i> , मोन् <i>mōun</i>	be intent upon, make clean.

क	संज्ञराव <i>māñarāv</i>	होकारकारे	संज्ञरावुन् <i>māñarōvun</i> , संज्ञरावोन् <i>māñarōvyaun</i>	cause to confess.
क	संज्ञ <i>māñj</i>	भागुनिर्मलीकारे	संज्ञुन् <i>māñjun</i> , संज्ञोन् <i>māñjyaun</i>	clean metals, &c.
क	संज्ञ <i>māñj</i>	मिनीकारे	संज्ञुन् <i>māñjun</i> , संज्ञोन् <i>māñjyaun</i>	*mingle (act.), knead.
क	साज <i>māñ</i>	लीकारे	सोनुन् <i>mōnūn</i> , साजोन् <i>māñyaun</i>	*admit, confess.
क	सार <i>mār</i>	मारारे	सोनुन् <i>mōnūn</i> , सारोन् <i>māryaun</i>	*kill.
क	मिख <i>mīlav</i>	संयोजने	मिखोनुन् <i>mīlavun</i> , मिखोन् <i>mīlavyaun</i>	*mix, unite.
क	मिखजाव <i>mīlavāvo</i>	च	मिखनोनुन् <i>mīlanōvun</i> , मिखनोन् <i>mīlanōvyaun</i>	*ditto.
	खकख <i>mōkal</i>	मुक्तो	खकखोन् <i>mōkalyaun</i>	*be released.
	खच <i>mōt</i>	खचोने	खचु <i>mōt</i> , [खचु <i>mōt</i>], खचोन् <i>mōtvaun</i>	remain over and above.
क	मुपर <i>mutar</i>	मुहाउने	मुपरुन् <i>mutarun</i> , मुपरोन् <i>mutaryaun</i>	*open (act.), disclose.
क	मुपरव <i>mutarāvo</i>	च	मुपरुनुन् <i>mutarōvun</i> , मुपरवोन् <i>mutarōvyaun</i>	*ditto.
क	मुच <i>much</i>	प्रतादित्वाने	मुचुन् <i>muchun</i> , मुचोन् <i>muchyaun</i>	complete a vow.
	खट <i>mōt</i>	खुडीभवने	खचोन् <i>mōtvaun</i>	be fat.

* Found in Dr. Elmalie's Vocabulary.

Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
क	सङ्दर mḍṣar	सङ्दरन् mḍṣrun, सङ्दरीन् mḍṣ-ryaun	make fat, make thick (by boiling).
	सङ्दराव mḍṣarāo	सङ्दरीतुन् mḍṣarōṭun, सङ्दराबीन् mḍṣar- vyaun	ditto.
क	सङ्द mḍṇḍ	सङ्दरीन् mḍṇḍryaun	
	सङ्द mḍṇḍar	सङ्दरन् mḍṇḍarun, सङ्दरीन् mḍṇḍ-ryaun	be blunt, dulled, weak.
	सङ्दराव mḍṇḍarāo	सङ्दरीतुन् mḍṇḍarōṭun, सङ्दराबीन् mḍṇḍar- vyaun	causal of preceding.
	सङ्दर mḍḍar	सङ्दरीन् mḍḍ-ryaun	ditto.
क	सङ्दराव mḍḍarāo	सङ्दरीतुन् mḍḍarōṭun, सङ्दराबीन् mḍḍar- vyaun	* be sweet.
			* make sweet.
क	मुन mun	मुनुन् munun, मुनीन् muṇaun	pound (rice).
क	सङ्दव mḍlav	सङ्दतुन् mḍlavun, सङ्दबीन् mḍlavyaun	settle a price of a thing.
क	मुष muṣ	मुषुन् muṣun, मुषीन् muṣyaun	steal.
क	मुष muṣ	मुषुन् muṣun, मुषीन् muṣyaun or मुषीन् muṣṣaun	eat improperly.

क	उठ	mūṣṭ	उठल	उठल मारुन, उठल मारुन	open.
क	उठल	mūṣṭl	उठल	उठल मारुन, उठल मारुन	ditto.
क	उठ	mūṣ	उठल	उठल मारुन, [उठल मारुन]	deceive.
ख	उठल	mūṣl	उठल	उठल मारुन, उठल मारुन	wait.
ख	उठल	mūṣl	उठल	उठल मारुन, उठल मारुन	ditto.
क	उठ	mūṣ	उठल	उठल मारुन, उठल मारुन	be subject to a charm.
क	उठल	mūṣl	उठल	उठल मारुन, उठल मारुन	make subject to a charm.
क	उठ	mūṣ	उठल	उठल मारुन, उठल मारुन	shell (poes, &c.), eat.
क	उठल	mūṣl	उठल	उठल मारुन, उठल मारुन	* be sweet.
क	उठ	mūṣ	उठल	उठल मारुन, उठल मारुन	* measure.
क	उठल	mūṣl	उठल	उठल मारुन, उठल मारुन	* meet.
क	उठ	mūṣ	उठल	उठल मारुन, उठल मारुन	be calmed.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
क	सीरव <i>mōrav</i>	सीरावचने	सीरवुन् <i>mōravun</i> , सीरवौन् <i>mōravauṇ</i>	bear pain (only used in fem.).
क	चतुर <i>yāṭar</i>	शक्नो	चतुरव् <i>yāṭarun</i> , चतुरौन् <i>yāṭarauṇ</i>	be able.
क	चतुराव <i>yāṭarāv</i>	च	चतुरीतुन् <i>yāṭarāvun</i> , चतुरावौन् <i>yāṭarāvauṇ</i>	ditto.
क	याप <i>yāp</i>	आप्तौ	यापौन् <i>yāpyauṇ</i>	pervade.
क	यार <i>yār</i>	संख्याने	योरव् <i>yārūn</i> , यारौन् <i>yāryauṇ</i>	calculate.
क	यि <i>yī</i>	आगते	आव् <i>āv</i>	* come.
क	येर <i>yēr</i>	तनुसंताने	यूव् <i>yūvun</i> , येवौन् <i>yēryauṇ</i>	* arrange thread for weaving.
क	रग <i>ragg</i>	रङ्गने	रङ्गुन् <i>raggun</i> , रङ्गौन् <i>raṅgyauṇ</i>	* colour (act.), dye.
क	रच <i>rach</i>	रचावास्	रङ्गुन् <i>raḥun</i> , रङ्गौन् <i>rachyauṇ</i>	* protect.
क	रङ्ग <i>raṅghor</i>	सम्यक्संस्कारे	रङ्गुन् <i>raṅghorun</i> , रङ्गौन् <i>raṅghoryauṇ</i>	put in complete order.
क	रङ्गाव <i>raṅghorāv</i>	च	रङ्गीतुन् <i>raṅghorāvun</i> , रङ्गीतौन् <i>raṅghorāvauṇ</i>	ditto.
क	रङ <i>raṅ</i>	पश्ये	रङ्गुन् <i>raṅun</i> , रङ्गौन् <i>raṅgyauṇ</i>	* take.

क	रन् <i>ran</i>	पाके	रन्तुन् <i>ranun</i> , रन्तोन् <i>rañāun</i>	* cook.
क	रन् <i>rans</i>	प्रीतो एते च	रन्तोन् <i>ransyaun</i>	be pleased, show love to.
क	रन्तुन् <i>ransav</i>	प्रीतने	रन्तुन् <i>ransapun</i> , रन्तोन् <i>ransavyaun</i>	gratify.
क	रन्ताव <i>ransasāv</i>	च	रन्तोन्तुन् <i>ransantōun</i> , रन्तावोन् <i>ransantōvyaun</i>	ditto.
	रन् <i>ramb</i>	स्त्रीभावात्	रन्तोन् <i>rambyaun</i>	be beautiful.
क	रन् <i>ras</i>	सखीभवने	रन्तोन् <i>ransyaun</i>	be full of juices.
	राव <i>rāo</i>	नदीभवने	रोन् <i>rōn</i> , रावोन् <i>rāvyaun</i>	* be lost.
क	रावर <i>rāvar</i>	नदीकरणे	रावरन् <i>rāvarun</i> , रावोन् <i>rāvyaun</i>	* lose.
क	रावराव <i>rāvarāo</i>	च	रावरोन्तुन् <i>rāvarōun</i> , रावरावोन् <i>rāvarōvyaun</i>	ditto.
क	रिन्तुन् <i>rinsav</i>	वृद्धमनो	रिन्तुन् <i>rinsapun</i> , रिन्तोन् <i>rinsavyaun</i>	escape secretly.
क	रिन् <i>riñ</i>	वृद्धवरत्नलतावात्	रिन्तुन् <i>riynun</i> , रिन्तोन् <i>riñyaun</i>	be intent on adorning oneself [lament].
क	रन् <i>ruv</i>	रोपणे	रन्तुन् <i>ruvun</i> , रन्तोन् <i>ruvyayun</i>	plant (act.).
	रोन् <i>rōñ</i>	रोपने	रन्तुन् <i>rōñ</i> , रोन्तोन् <i>rōñyaun</i>	be preferred.

* Found in Dr. Elmstedt's Vocabulary.

Root.	SANSKRIT MEANING.	PAST AND AORIST.	ENGLISH MEANING.
रीङ् <i>rīs</i>	वित्ती	रूङ् <i>rūdā</i> , रीङ् <i>rīsau</i>	* stop, stand.
रीट् <i>rōi</i>	वरुचि	रूट् <i>rūṣi</i> , रीङ् <i>rōcyau</i> , [रीङ् <i>rōhyau</i>]	be stopped.
रीप् <i>rōṣ</i>	रुही	रूप् <i>rūṣh</i> , रीङ् <i>rōhyau</i>	* be angry.
रूक् <i>rōkau</i>	भूतनामवने	रूकुत् <i>rōkavun</i> , रूङ् <i>rōkyau</i>	drag along the ground.
रू <i>rōḍ</i>	रुहीभवने	रूङ् <i>rōḍyau</i>	persistently follow.
रू <i>rōḥ</i>	राजीभवने	रूङ् <i>rōhyau</i>	be good.
रू <i>rōḥ</i>	जीवीभवने	रूङ् <i>rōhyau</i>	be worn out.
रू <i>rōs</i>	जसने	रूङ् <i>rōsun</i> , रूङ् <i>rōsau</i>	go.
रूक् <i>lākḥ</i>	जमनवने	रूकुत् <i>lākḥun</i> , रूङ् <i>lāchyau</i>	bring inside.
रू <i>lag</i>	रुने रीङ् <i>lag</i> नामकले च	रूङ् <i>lag</i> , रूङ् <i>lajyau</i>	* be with, suffer pain, fit.
रूङ् <i>lagg</i>	पङ्गीभवने	रूङ् <i>laggun</i> , रूङ् <i>lājyau</i>	be lame.
रूङ् <i>las</i>	बीजनावाच	रूङ् <i>lasau</i>	be suitable.
रूङ् <i>lajḍo</i>	जसने	रूङ् <i>lajḍoun</i> , रूङ् <i>lajḍyau</i>	go.

क	सह लद्	युवे	सहुन् लद्दुन्, सखौन् लज्यान्	fight.
क	सहाव लद्दव	संभ्रसारवे	सहोवुन् लद्दोरुन्, सहावौन् लद्दव्यान्	use in fight.
क	सतव ललव	सतावावे	सतवुन् ललवुन्, सतवौन् ललव्यान्	kick.
क	सतार ललर	सचिचवे	सतारुन् ललोरुन्, सताचौन् ललर्यान्	blame.
क	सर लद्	ससंप्रचवे भीमरीकरचयोः कर्मचि च	सहुन् लद्दुन्, सखौन् लसान्	* send, build, raise, load, wind up string.
क	सव लब	ग्रासौ	सहुन् लबुन्, सखौन् लब्यान्	* find, get.
क	सम लम	वाक्यवे	सहुन् लमुन्, सखौन् लम्यान्	* drag.
	सव लय	वर्षवे	सवु लय*, सखौन् लय्यान्	be worth.
क	सखव ललव	बहुपाठने	सखुवुन् ललवुन्, सखवौन् ललव्यान्	* take to ones breast, protect.
	सव लस	सख्यजीवने	सखु लस*, सखौन् लसह्यन्	* live long.
	सखव लहान	माहोदधिजीवने	सखवौन् लहान्यन्	have a weak pulse.
क	साव लङ	समुत्तरवारचकिचि- संपर्कनेनु	सोवुन् लङ्गन्, सावौन् लङ्ग्यान्	* imitate, place, culti- vate, unite.

* Found in Dr. Elmshie's Vocabulary.

Root.	SANSKRIT MEANING.	PAST AND AORIST.	ENGLISH MEANING.
ह	ह्राय <i>lāy</i>	होयुन् <i>lāyun</i> , ह्रायोन् <i>lāyyaun</i>	* strike, throw to a distance.
ह	हार <i>lār</i>	होयन् <i>lārun</i> , ह्रायोन् <i>lāryaun</i>	* touch, follow, polish.
ह	लिख <i>likh</i>	लुक्कुन् <i>lyukkuṇ</i> , लिखोन् <i>lichyaun</i>	* write.
ह	लज्ज <i>lyata</i>	लज्जोन् <i>lyataun</i>	be weak.
ह	लिखत <i>lithat</i>	लिखतुन् <i>lihataun</i> , लिखतोन् <i>lihatayyaun</i>	rub or drag about in the dust or in dirt.
	लज्ज <i>lyad</i>	लज्जोन् <i>lādyau</i>	be conquered.
	लज्ज <i>lyader</i>	लज्जोन् <i>lādyau</i>	be yellow.
ह	लज्ज <i>lyader</i>	लज्जोन् <i>lyader</i>	make yellow.
ह	लिख <i>lio</i>	लुक्कुन् <i>lyuṇun</i> , लिखोन् <i>liyyaun</i>	plaster.
ह	लज्ज <i>lyav</i>	लज्जोन् <i>lyavun</i> , लज्जोन् <i>lēnyaun</i>	* lick.
	लिख <i>lis</i>	लिखोन् <i>liyyau</i>	be pleased.
	लज्ज <i>lāḥ</i>	लज्जोन् <i>lāyau</i>	* be light.

Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
कृञ् <i>l'han</i>	पाकप्रकारे	कृञ् <i>lohanau</i>	delay ripening.
कृञ् <i>wakhan</i>	वाक्यानि	कृञ् <i>wakhanun</i> , कृञ् <i>loṇ</i> <i>wakhaṇau</i>	lecture.
कृञ् <i>was</i>	वाचकानि	कृञ् <i>wasun</i> , कृञ् <i>loṇ</i> <i>wasau</i>	* sound (of a musical instrument).
कृञ् <i>wasav</i>	वाहीकरणे	कृञ् <i>wasavun</i> , कृञ् <i>loṇ</i> <i>wasavyau</i>	moisten.
कृञ् <i>wat</i>	वेष्टने	कृञ् <i>watun</i> , कृञ् <i>loṇ</i> <i>wacyau</i>	* fold up, shut up.
कृञ् <i>wat</i>	निक्षेपे	कृञ् <i>watun</i> , कृञ् <i>loṇ</i> <i>watryau</i>	bury.
कृञ् <i>wat</i>	व	कृञ् <i>watun</i> <i>wat-rūvun</i> , कृञ् <i>loṇ</i> <i>wat-rūvau</i>	ditto.
कृञ् <i>wat</i>	वाह्यकरणे	कृञ् <i>watun</i> , कृञ् <i>loṇ</i> <i>watryau</i>	spread out.
कृञ् <i>wat</i>	व	कृञ् <i>watun</i> <i>wat-rūvun</i> , कृञ् <i>loṇ</i> <i>wat-rūvau</i>	* ditto.
कृञ् <i>wat</i>	रोदने	कृञ् <i>watun</i> , कृञ् <i>loṇ</i> <i>wasau</i>	* weep.
कृञ् <i>wat</i>	भाषणे	कृञ् <i>watun</i> , कृञ् <i>loṇ</i> <i>watryau</i>	* speak, say.
कृञ् <i>wat</i>	गीतानि वक्तव्ये	कृञ् <i>watun</i> <i>wat-rūvun</i> , कृञ् <i>loṇ</i> <i>wat-rūvau</i>	sing in chorus (of women).

क	बन्ध् <i>wand</i>	उपहारि	बन्धुन् <i>wandun</i> , बन्धोन् <i>wanzaun</i>	devote.
क	बय <i>way</i>	पथीमचने	बय् <i>way</i> , बयोन् <i>wayyaun</i>	* be fit to eat, agree with, suit.
क	वर <i>war</i>	वरचे	वरन् <i>warun</i> , वरोन् <i>waryaun</i>	choose.
क	वख <i>wal</i>	वाखादने	वखुन् <i>walun</i> , वखोन् <i>wajyaun</i>	* cover, dress oneself.
क	वव <i>waw</i>	वापने	ववुन् <i>wawun</i> , ववोन् <i>wavyaun</i>	* sow.
क	वव <i>was</i>	वरचे	ववुन् <i>wasun</i> , ववोन् <i>wasyaun</i>	rain.
क	वव <i>was</i>	ववरोचने	वव् <i>wash</i> , ववोन् <i>watshaun</i>	* come down, descend.
	वहार <i>wahār</i>	विहारचे मचिकापचारचे	वहोचन् <i>wahōrun</i> , वहाचोन् <i>wahāryaun</i>	spread out, drive away (flies, &c.).
क	वहारान <i>wahārān</i>	व	वहारोचन् <i>wahārōrun</i> , वहारोचोन् <i>wahārōryaun</i>	ditto.
भा	वीच् <i>wāṭh</i>	वचने	वीचुन् <i>wāṭhaun</i> , वीचोन् <i>wāṭhyaun</i>	cheat.
क	वाट <i>wāṭ</i>	संभापने	वीचुन् <i>wāṭun</i> , वाचोन् <i>wāṭyaun</i>	unite.
	वात <i>wāt</i>	प्रापने	वीत् <i>wāt</i> , वाचोन् <i>wāṭaun</i>	* arrive.
क	वात <i>wām</i>	मचिकापचारचे	वीचुन् <i>wāmrun</i> , वाचोन् <i>wāmyaun</i>	drive away (flies, &c.)

• Found in Dr. Elmshie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
क	वाड् <i>wāḍ</i>	च	वीडन् <i>wīḍan</i> , वीडीन् <i>wīḍiyan</i>	drive away (flies, &c.).
भा	वाय् <i>wāy</i>	भाने मौकावाकने च	वीयुन् <i>wīyūn</i> , वायीन् <i>wīyān</i>	* blow (a musical instrument), row a boat.
क	वाड् <i>wāḍ</i>	चवतारणे दृष्टिपते च	वीडुन् <i>wīḍun</i> , वाडीन् <i>wāḍiyan</i>	cause to descend, fall (of rain).
क	विमल <i>viṃal</i>	विमलने	विमलीन् <i>viṃaliyan</i>	melt.
क	विषार <i>viṣār</i>	विषारे	विषीरन् <i>viṣīran</i> , विषीरीन् <i>viṣīriyan</i>	consider, decide.
क	वाय् <i>wāy</i>	संभवे	वायुन् <i>wāyūn</i> , वायीन् <i>wāyān</i>	* pervade, fit into.
क	वाय् <i>wāy</i>	विषारे	वायुन् <i>wāyūn</i> , वायीन् <i>wāyān</i>	separate, tease out (wool, &c.).
क	वाय् <i>wāy</i>	वातीकारणे	वायुन् <i>wāyūn</i> , वायीन् <i>wāyān</i>	prove.
क	वाय् <i>wāy</i>	च	वायुन् <i>wāyūn</i> , वायीन् <i>wāyān</i>	ditto.
क	वाय् <i>wāy</i>	प्रत्यक्षकारणे	वायुन् <i>wāyūn</i> , वायीन् <i>wāyān</i>	separate.
क	वाय् <i>wāy</i>	च	वायुन् <i>wāyūn</i> , वायीन् <i>wāyān</i>	ditto.

क	बड व्यथ	बुडीभयने	बुडीभयानु	* be fat.
क	बडर व्यथर	बुडीकरे	बडरन् व्यथिरुन, बडरीन् वधिर्यानु	make fat.
क	बडराव व्यथिराव	ब	बडरीनु व्यथिरुवन, बडराबोन् व्यथिराव- व्यानु	ditto.
क	बडर व्यडर	मैविको	बडरीन् वडर्यानु	be loose, slack.
क	बडराव व्यडराव	मिथिडीकरे	बडरीनु व्यडरिरुवन, बडराबोन् व्यडरिरा- व्यानु	make loose.
क	बन् व्यण्ड	बावररे	बडन् व्यण्डुन, बडोन् व्यान्गानु	* serve, revere.
क	बप व्यणप	सभने	बडोन् वड्यानु	pervade.
क	बपर व्यणपर	संगानने	बपरन् व्यणपरुन, बपरीन् व्यणपर्यानु	cause to pervade.
क	बपरराव व्यणपरराव	ब	बपरीनु व्यणपरिरुवन, बपरराबोन् व्यणपर- र्यानु	ditto.
क	बडर व्यलर	बडाबो	बडरीन् व्यलर्यानु	go out of order.
क	बव व्यव	विकीरेने	बडुन् व्यवुन, बडोन् वड्यानु	scatter.
क	बपर व्यवपर	विकीरेने	बपरन् व्यवपरुन, बपरीन् वडर्यानु	ditto.
क	बपरराव व्यवपरराव	ब	बपरीनु व्यवपरिरुवन, बपरराबोन् व्यवपर- र्यानु	ditto.

● Found in Dr. Elmalie's Vocabulary.

Root.	SANSKRIT MEANING.	PAST AND AORIST.	ENGLISH MEANING.
वृषट् <i>vyasar</i>	विशोषणे	वृषणीन् <i>vyasaryauv</i>	* be ruined, fade (of a flour.)
विशृ <i>vis</i>	प्रसन्नोपपत्ते	विशृणीन् <i>viśaryauv</i>	be pleased.
अकृ <i>wḥk</i>	दोषादिषेकायाश्च	अकृणीन् <i>wḥkyauv</i>	suffer pain from dis-ease.
वृकृट् <i>wukar</i>	वक्रोपपत्ते	वृकृणीन् <i>wukar̥yauv</i>	be crooked.
वृकृटाव <i>wukarāv</i>	वक्रोकरत्वे	वृकृटोवृण् <i>wukarāvṇun</i> , वृकृटावोवृण् <i>wukarāvṇun</i>	make crooked.
अकृट् <i>wḥkar</i>	वर्ज्योपपत्ते	अकृणीन् <i>wḥkar̥yauv</i>	turn upside down.
अकृटाव <i>wḥkarāv</i>	च	अकृटोवृण् <i>wḥkarāvṇun</i> , अकृटावोवृण् <i>wḥkarāvṇun</i>	ditto.
[अगण <i>wogan</i>	अपानोपपत्ते	अगणणीन् <i>wḥganyauv</i>	be shallow.]
वृगृटाव <i>wugrāv</i>	वृकृप्रतिपत्ते	वृगृटोवृण् <i>wugrāvṇun</i> , वृगृटावोवृण् <i>wugrāvṇun</i>	recover a debt.
वृग् <i>wugg</i>	वृत्ते	वृग्णीन् <i>wuggun</i> , वृग्णीन् <i>wuṣṭiyauv</i>	bark (of a dog).
वृक् <i>wuk</i>	वृकृप्रतिपत्ते	वृक्णीन् <i>wukṣauv</i> , [वृक्णीन् <i>wuṣṭiyauv</i>]	be burnt.

क	बुह <i>wuch</i>	बुहने	बुहने <i>wuchun</i> , बुहोन् <i>wuchyaun</i>	* see
	बुन् <i>wuz</i>	आतरये	बुहोन् <i>wusaun</i>	be wide awake; appear (as water from a spring).
	बल्ल <i>wōl</i>	रहोभने	बल्लोन् <i>wōzalyaun</i>	be red.
	बट <i>wōf</i>	हवततो	—	leap [not used as an independent verb].
क	बुह <i>wufh</i>	वेहने	बुहन् <i>wufhun</i> , बुहोन् <i>wuchyaun</i>	* twist (a rope, &c.).
	बुह <i>wuḍ</i>	उडुवने	बुहोन् <i>wuḍyaun</i>	* fly.
क	बुहान <i>wuḍōv</i>	नाहने पाखने च	बुहोन् <i>wuḍōvun</i> , बुहोन् <i>wuḍōvyaun</i>	destroy, cause to move.
	बल्ल <i>wōl</i>	अपीभने	बल्लोन् <i>wōlalyaun</i>	rise.
	बल्ल <i>wōlh</i>	चलाने	बल्ल <i>wōlh</i> , बल्लोन् <i>wōlhaun</i>	* stand up.
क	बल्ल <i>wōlhar</i>	बल्लाने	बल्ल <i>wōlharun</i> , बल्लोन् <i>wōlharayaun</i>	wipe clean.
क	बल्लान <i>wōlharōv</i>	च	बल्लोन् <i>wōlharōvun</i> , बल्लोन् <i>wōlharōvyaun</i>	ditto.
	बुह <i>wuḍ</i>	आतरये	[बुह <i>wuḍ</i>], बुहोन् <i>wuḍyaun</i>	be wide awake.

* Found in Dr. Elmalie's Vocabulary.

Root.	SANSEKIT MEANING.	PAST AND AORIST.	ENGLISH MEANING.
तुल <i>wudar</i>	विद्योतचेरे	तुल्योन् <i>wudaryauv</i>	sorrow in separation.
तुन <i>wun</i>	देवानांवेरे	तुन्योन् <i>wunyauv</i>	have bad luck.
अन्नत <i>wonnat</i>	उन्नतोभावे	अन्नत्योन् <i>wonnatyauv</i>	be high.
तुप <i>wup</i>	बनदांवे	तुपु <i>wup</i> , तुप्योन् <i>wupyaauv</i>	burn inside.
अपज <i>wōpas</i>	उत्पत्तो	अपज् <i>wōppas</i> , अपज्योन् <i>wōpasauv</i>	* be born.
तुप् <i>wuph</i>	विशायका मत्तो	तुप्प्योन् <i>wuphyauv</i>	* fly (of birds only).
अपर <i>wōphar</i>	देविस्त्रे	अपरन् <i>wōpharun</i> , अपर्योन् <i>wōpharyauv</i>	make slack.
अबर <i>wōbar</i>	उत्ताप्तो	[अबरन् <i>wōbarun</i>], अबर्योन् <i>wōbaryauv</i>	be finished.
अवच <i>wōbas</i>	वड्योभयत्ते	[अवचु <i>wōbas</i>], अवच्योन् <i>wōbasyauv</i>	increase.
अम <i>wōm</i>	योत्तानपित्तमे	अमु <i>wōm</i> , अम्योन् <i>wōmyauv</i>	go on without stopping.
तुप <i>wuy</i>	पर्वोत्तो	तुप्योन् <i>wuyyauv</i>	arrive.
तुल <i>wur</i>	उत्पत्तन्नादनविपातनेषु	तुलन् <i>wurun</i> , तुल्योन् <i>wuryauv</i>	string (a garland, &c.); put on (clothes); let fall into.

क	अक्षर wōlāṅg	उत्पत्ति	अक्षर wōlāṅg, अक्षर wōlāṅg, अक्षर wōlāṅg	pass over.
क	अक्षर wōlāl	अक्षर wōlāl	अक्षर wōlāl, अक्षर wōlāl, अक्षर wōlāl	adorn.
क	अक्षर wōlās	उत्पत्ति	अक्षर wōlās, अक्षर wōlās, अक्षर wōlās	rejoice.
	अक्षर wōlāl	उत्पत्ति	अक्षर wōlāl, अक्षर wōlāl, अक्षर wōlāl	be red (of the complexion, from anger, &c.).
	अक्षर wōlāl	उत्पत्ति	अक्षर wōlāl, अक्षर wōlāl, अक्षर wōlāl	* be hot.
	अक्षर wōlāl	उत्पत्ति	अक्षर wōlāl, अक्षर wōlāl, अक्षर wōlāl	be much.
क	अक्षर wōlāl	उत्पत्ति	अक्षर wōlāl, अक्षर wōlāl, अक्षर wōlāl	open.
क	अक्षर wōlāl	उत्पत्ति	अक्षर wōlāl, अक्षर wōlāl, अक्षर wōlāl	ditto.
	अक्षर wōlāl	उत्पत्ति	अक्षर wōlāl, अक्षर wōlāl, अक्षर wōlāl	be not extinguished (of fire).
भा	अक्षर wōlāl	उत्पत्ति	अक्षर wōlāl, अक्षर wōlāl, अक्षर wōlāl	* nurse.
क	अक्षर wōlāl	उत्पत्ति	अक्षर wōlāl, अक्षर wōlāl, अक्षर wōlāl	* weave.
क	अक्षर wōlāl	उत्पत्ति	अक्षर wōlāl, अक्षर wōlāl, अक्षर wōlāl	* bark, talk in one's sleep.
	अक्षर wōlāl	उत्पत्ति	अक्षर wōlāl, अक्षर wōlāl, अक्षर wōlāl	be fickle.

* Found in Dr. Elmslie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
क	शोच् wōvər	धातुर्ग नञ्चे	शुचुन् wōvtrun, शोचोन् wōvryaun	shave metal.
क	शोचराच wōvər+āv	च	शोचराचुन् wōvər+āvun, शोचराचोन् wōvər+āvryaun	ditto.
क	खेक pāh	खट्वाचाच्	खुंजुन् pyātkun, खेचोन् pāhyaun	doubt.
क	अप्राच pāg+ndō	पुष्टीकरणे	अप्राचुन् pāg+ndōvun, अप्राचोन् pāg+ndōryaun	divide into six, multiply by six.
	अस pam	उपससे	अस्योच् pamyaunv	be quieted.
क	अच paṣ	उचने	अचुन् paṣun, अचोच् paṣyaun	bear.
	अचल pahal	शीतोपवने	अचलोच् pahalyaunv	be cold.
क	आह pāḥ	उष्णत्वनिचावे	आह्युन् pōḥun, आहोच् pōḥyaun	breathe.
	[शिक्वाच pīg+ndō	परिखादाने	शिक्वोच् pīg+nyauv	be jealous of another.]
	विट pāḥ	शीतोपवने	विचोच् pāḥyaunv	be congealed.
	विट pāḥ	च	विचोच् pāḥyaunv	ditto.
	अन pōḥg	अचने	अनु पōḥg, अचोच् pōḥyaunv	* lie down, go to sleep.
	अच pōḥdh	शीचने	अचोच् pōḥdhyauv	be pure.

क	प्रब <i>pūb</i>	शोभावाच्य	प्रयोन् <i>pūbyaun</i>	* be beautiful.
क	प्रबूर <i>pūbar</i>	शोभने	प्रबूरन् <i>pūbarun</i> , प्रयोन् <i>pūbyaun</i>	make beautiful.
क	प्रबूराव <i>pūb-rāv</i>	च	प्रबूरावन् <i>pūb-rāvun</i> , प्रबूरावोन् <i>pūb-rāvyaun</i>	* ditto.
क	घोर <i>ghor</i>	संस्कारे	प्रबून् <i>pyūrun</i> , योयोन् <i>pyōyaun</i>	* repair.
भा	चप <i>chap</i>	कोषेने	चप् <i>chap</i> , चपोन् <i>chapyau</i>	* evaporate, be digested, be soaked up.
क	शक <i>shak</i>	क्रन्दने	शकुन् <i>shakun</i> , शकोन् <i>shacyaun</i>	weep.
क	शुत <i>shut</i>	शब्दसत्यनि	शुतुन् <i>shutun</i> , शुपोन् <i>shutyaun</i>	drink with a noise.
	शोष <i>shōṣ</i>	प्रबो	शोषोन् <i>shōṣyaun</i>	be pure.
	सखर <i>sakhar</i>	प्रक्षालने	सखयोन् <i>sakharyaun</i>	prepare to set forth.
क	सखव <i>sagav</i>	हवादिस्थिते	सखडुन् <i>sagadun</i> , सखोन् <i>sagavyaun</i>	sprinkle, or water (plants, &c.).
क	सखनाव <i>sagandā</i>	च	सखनोतुन् <i>sagandōun</i> , सखनावोन् <i>sagandryaun</i>	ditto.
क	संजूर <i>qāṇ-er</i>	समाधीकरणे	संजूरन् <i>qāṇ-run</i> , संजूर्योन् <i>qāṇ-ryaun</i>	makedeep (a well, &c.).
क	संजूरव <i>qāṇ-rāv</i>	च	संजूरितुन् <i>qāṇ-rāvun</i> , संजूरवोन् <i>qāṇ-rāvyaun</i>	ditto.

* Found in Dr. Elmslie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
क	कीर्त् wōv ^{er}	भातुर्ग तच्चे	कृत् wōv ^{trun} , कीर्त्तौ wōv ^{tryaun}	shave metal.
क	कीर्त्ताव wōv ^{er+āv}	च	कीर्त्तावुन् wōv ^{er+āvun} , कीर्त्तावौ wōv ^{er+āv} vyaun	ditto.
क	कै pēk	सङ्कावाच्	सङ्कुन् syēkun, सङ्कौ sēkyau	doubt.
क	संघाव pag ^{andv}	सुवीकरच्	संघावुन् pag ^{andvun} , संघावौ pag ^{andvyaun}	divide into six, multiply by six.
	सम sam	उपसले	सम्यौ samya ^{auv}	be quieted.
क	सप saṣ	सपने	सपुन् saṣun, सपौ saṣyaun	bear.
	सख sahal	सोतीभवने	सखौ sahal ^{ya^{uv}}	be cold.
क	साव sāṣ	उच्छ्वासिवावे	सावुन् sāṣun, सावौ sāṣyaun	breathe.
	[सित्ताव sig ^{andv}	परिचारेने	सित्त्सौ sig ^{andvya^{uv}}	be jealous of another.]
	सित sītḥ	सोतीभवने	सितौ sītḥ ^{ya^{uv}}	be congealed.
	सित sītḥ	च	सितौ sītḥ ^{ya^{uv}}	ditto.
	सप sāṣ	सपने	सपुन् sāṣun, सपौ sāṣyaun	* lie down, go to sleep.
	सख sāḥ	सोपने	सखौ sāḥ ^{ya^{uv}}	be pure.

क	प्रब	शोभावाय्	प्रयोन् प्रब्याय्	• be beautiful.
क	प्रब्र प्रब्र	शोभने	प्रब्रन् प्रब्ररुन्, प्रयोन् प्रब्र- याय्	make beautiful.
क	प्रब्राय् प्रब्र- रदो	य	प्रब्रोतुन् प्रब्र- रदुन्, प्रब्रायोन् प्रब्र- रद- याय्	• ditto.
क	रोर रोर	संकरये	प्रब्रन् प्रब्ररुन्, प्रयोन् प्रब्र- याय्	• repair.
क	यय प्रप	कोषने	यय प्रप, ययोन् प्रप्याय्	• evaporate, be digest- ed, be soaked up.
भा	यक प्राक	क्रन्दने	यकुन् प्राकुन्, यकोन् प्राक्याय्	weep.
क	युत प्रत	मन्दरयाने	युतुन् प्रतुन्, युयोन् प्रतु- क्याय्	drink with a noise.
	योष प्रोष	प्रयो	योषोन् प्रोष्याय्	be pure.
	यकर शकhar	प्रखाने	यकयोन् शकhar्याय्	prepare to set forth.
क	यवन सगव	हवादिचिचने	यवनुन् सगवन्, यवनोन् सगव- याय्	sprinkle, or water (plants, &c.).
क	यवनाय सगन्दो	य	यवनोतुन् सगन्दुन्, यवनायोन् सगन्द- याय्	ditto.
क	यञ्ज्र सञ्ज	यमोषोकरये	यञ्ज्रन् सञ्जरुन्, यञ्ज्रोन् सञ्ज- याय्	madeeep (a well, &c.).
क	यञ्ज्राय् सञ्ज- रदो	य	यञ्ज्रोतुन् सञ्ज- रदुन्, यञ्ज्रायोन् सञ्ज- रद- याय्	ditto.

* Found in Dr. Elmalie's Vocabulary.

	Root.	SANSKRIT MEANING.	PAST AND AORIST.	ENGLISH MEANING. -
भा	सताव <i>satāu</i>	वाचने	सतोतुन् <i>satōtun</i> , सताबोन् <i>satābōyau</i>	* perseute.
	सत <i>sat</i>	सनाबोपवने	सबोन् <i>sabyau</i>	be deep.
क	सङ्कट <i>saṅkaṭ</i>	सजीकरे	सङ्करोन् <i>saṅkarōn</i> , सङ्करोन् <i>saṅsōryau</i>	be ready.
क	सन्दर <i>sandar</i>	संपुचरे	सन्दरोन् <i>sandarōn</i> , सन्दरोन् <i>sandaryau</i>	kindle.
क	सन्दारण <i>sandārāṇ</i>	च	सन्दारोतुन् <i>sandārōtun</i> , सन्दारोबोन् <i>sandārāvyau</i>	ditto.
क	सन्दार <i>sandār</i>	प्राबलाबो	सन्दारोन् <i>sandārōn</i> , सन्दारोन् <i>sandārīyau</i>	come to oneself from faint, &c.).
	सपज <i>sapas</i>	सिबो	सपजोन् <i>sapajōn</i> , सपजोन् <i>sapasaau</i>	be complete.
	सपद् <i>sapad</i>	च	सपद्दोन् <i>sapaddōn</i> , सपद्दोन् <i>sapasauc</i>	* ditto.
	सपन <i>sapan</i>	च	सपनोन् <i>sapanōn</i> , सपनोन् <i>sapañau</i>	ditto.
	सत <i>sam</i>	सामे	समोन् <i>samyau</i>	* be level, [assemble].
	समक <i>samakā</i>	सतबोपवने	समकामोन् <i>samakāmōn</i> , सतबोन् <i>samachyau</i>	* become visible, be seen, meet a person.
क	संवाच <i>sambal</i>	संकारे	संवाचोन् <i>sambālōn</i> , संवाचोन् <i>sambāḍiyau</i>	* repair.

क	सर sar	सारवे	सरन् sarun, सरीन् saryoun	remember.
क	सह sah	सहने	सहन् sahum, सहीन् sahyoun	bear, endure.
	सहीर sēgar	विहरवे	सहीरीन् sēgaryoun	be broken.
क	साव sād	संताबी	सोदुन् sodun, सानीन् sānain	accomplish, make perfect.
क	सार sār	सादेवीभववक्रमावकीन्	सोदन् sōrun, सरीन् sōryoun	* feel, be collected, be gradually brought.
क	साव sāv	मावने	सोदुन् sōrun, सहीन् sōhyoun	* put to sleep.
क	सह्मर syasr	कनीकरवे	सह्मरन् syasrun, सहीरीन् sēgaryoun	make straight.
क	सह्मराव syasrāv	च	सह्मरीतुन् syasrōrun, सह्मरावीन् syasrōryoun	ditto.
क	सह्मराव sēsrāv	चहरीकरवे	सह्मरीतुन् sēsrōrun, सह्मरावीन् sēsrōryoun	make soft (as a hard ball of earth with water).
	सर syad	विद्युनीभववकीः	सहीन् sōhyoun	* be successful, be straight.
	सह्मर syasr	वरतोभवने	सह्मरीन् sēsrōryoun	change to a red colour.
	साव syann	उकरीभवने	सह्मरीन् sēnnayoun	become soft.

* Found in Dr. Elmalia's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
क	सिन् <i>siṃ</i>	देवने पाकविद्येने च	सुत्तुन् <i>syatun</i> , सिन्तोन् <i>siṃyaun</i>	* serve, stew.
क	चोर <i>śir</i>	सत्ते	सोपीन् <i>sīryaun</i>	circulate.
क	सुक् <i>suk</i>	चमिचारे [चमरावेमने]	सुक्तुन् <i>sukun</i> , सुत्तोन् <i>sucyaun</i>	behave badly [squeeze into].
क	सख <i>sōkhaṃ</i>	सुत्तने	सखत्तुन् <i>sōkhaṃun</i> , सखत्तोन् <i>sōkhaṃyaun</i>	make happy.
क	सखनाव <i>sōkhanāḍa</i>	च	सखनीत्तुन् <i>sōkhanāḍun</i> , सखनात्तोन् <i>sōkhanāḍyaun</i>	ditto.
	सत् <i>sōg</i>	इत्तासतावाय	सत्तोन् <i>sōgyaun</i>	be cheap.
	सून् <i>sōg</i>	च	सूत्तोन् <i>sōgyaun</i>	ditto.
क	सम्पाव <i>sōg-rāḍa</i>	सुत्तलीकरत्ते	सम्पात्तुन् <i>sōg-rāḍun</i> , सम्पात्तोन् <i>sōg-rāḍyaun</i>	fix a fair price, cheapen.
क	सुम्पाव <i>sōg-rāḍa</i>	च	सुम्पात्तुन् <i>sōg-rāḍun</i> , सुम्पात्तोन् <i>sōg-rāḍyaun</i>	ditto.
क	सुम्पाव <i>sōkṣ-rāḍa</i>	प्रामने	सुम्पात्तुन् <i>sōkṣ-rāḍun</i> , सुम्पात्तोन् <i>sōkṣ-rāḍyaun</i>	appease, extinguish (a fire, &c.).
	सत् <i>sōṭ</i>	प्रामने	सत्तोन् <i>sōṭyaun</i>	be appeased, (be extinguished).

क	सम्भ्रम् <i>sambhram</i>	समीकरणेकनीकरणेकोः	सम्भ्रम् <i>sambhram</i> , सम्भ्रयेन् <i>sambhryaun</i>	* make level, collect. remember.
क	स्र <i>śra</i>	स्रणे	स्रन् <i>śran</i> , स्रयेन् <i>śryaun</i>	
क	सुव <i>śuv</i>	सुवीकर्मणि	सुवन् <i>śuvan</i> , सुवोन् <i>śuvyaun</i>	* sow.
क	सुर <i>śura</i>	भाजनभाज्यतो	सुरन् <i>śuran</i> , सुरोन् <i>śuravyaun</i>	clean a vessel with ashes.
क	सृ <i>śra</i>	रकारिप्रत्यये	सृन् <i>śran</i> , सृजेन् <i>śryaun</i>	clean the hands, &c.
क	सुख <i>śula</i>	सङ्गपाकने	सुखन् <i>śulavan</i> , सुखोन् <i>śulavyaun</i>	take in ones lap.
क	सुवर <i>śuvar</i>	काष्ठदिजोर्धने	सुवरीन् <i>śuvaryaun</i>	decay (of wood, &c.)
क	सीज् <i>śi</i>	प्राविशेचरे	सीजन् <i>śi</i> , सीजेन् <i>śiyaun</i>	* send (a man, &c.)
क	सीर <i>śi</i>	सवसाने	सीरन् <i>śiraun</i> , सीरोन् <i>śiryaun</i>	be spent, exhausted (of things.)
क	सृ <i>śra</i>	समाधाय	सृन् <i>śran</i> , सृजेन् <i>śryaun</i>	bear, endure.
क	सृन् <i>śra</i>	संसृजने	सृन् <i>śran</i> , सृजेन् <i>śryaun</i>	crowd in.
क	स्र <i>śra</i>	स्रणे	स्रन् <i>śran</i> , स्रयेन् <i>śryaun</i>	trickle, drip.
भा	सृ <i>śra</i>	स्रपानवाचो	सृन् <i>śran</i> , सृजेन् <i>śryaun</i> or सृजेन् <i>śryaun</i>	break wind (without noise.)

* Found in Dr. Elmslie's Vocabulary.

Root.	SANSKRIT MEANING.	PAST AND AORIST.	ENGLISH MEANING.
हक <i>hakar</i>	काव्ये	हक्यौ <i>hakaryau</i>	be hard.
हग <i>hag</i>	पुरीषील्ये	हगुन् <i>hagun</i> , हग्यौ <i>hagyaun</i>	go to stool.
हह <i>hat</i>	जीवीभवने	हह्यौ <i>hatyaun</i>	be thin.
हहर् <i>hahar</i>	जीवीकरणे	हहर्त्तुन् <i>haharṭun</i> , हहर्त्तौ <i>haharṭyaun</i>	make thin.
हहर्द्द <i>hahardḍo</i>	च	हहर्द्दुन् <i>hahardḍun</i> , हहर्द्दौ <i>hahardḍyaun</i>	ditto.
हहर्द्द <i>hahardḍar</i>	जीवीभवने	हहर्द्दौ <i>hahardḍyaun</i>	be cold.
हहर्द्द <i>hahardḍo</i>	जीवीकरणे	हहर्द्दुन् <i>hahardḍun</i> , हहर्द्दौ <i>hahardḍyaun</i>	make cold.
हप <i>hap</i>	काव्ये	हप्यौ <i>hapyau</i>	be lean.
हम <i>ham</i>	भसने	हम्यौ <i>hamyaun</i>	be appeased.
हह <i>har</i>	चरत्पतनयोः	हह्यौ <i>haryaun</i>	*drip, fall (as of leaves from a tree).
हल <i>hal</i>	वक्रतावात्	हल्यौ <i>halyau</i>	be crooked.
हह <i>hahar</i>	विवाहकर्मणि	हहर्त्तुन् <i>haharṭun</i> (maso.) हहर्त्तौ <i>haharṭyaun</i> or हहर्द्दुन् <i>hahardḍun</i>	marry off, get a girl married.

Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
अव् <i>hōkh</i>	घोवे	अव् <i>hōkh-</i> , अव् <i>hōkhyaav</i>	* become dry.
अव् <i>hōkhar</i>	घोरवे	अव् <i>hōkharun</i> , अव् <i>hōkharayun</i>	make dry.
अव् <i>hōkh-rāv</i>	च	अव् <i>hōkh-rāvun</i> , अव् <i>hōkh-rā-</i> <i>vyayun</i>	ditto.
अव् <i>hōks</i>	विचोभयने	अव् <i>hōks-</i> , अव् <i>hōksaav</i>	* go bad, decay.
अव् <i>hōks-rāv</i>	विचोभयने	अव् <i>hōks-rāvun</i> , अव् <i>hōks-rā-</i> <i>vyayun</i>	cause to go bad.
अव् <i>hōbār</i>	पराजयि	अव् <i>hōbārun</i> , अव् <i>hōbāryayun</i>	conquer.
अव् <i>hōb-rāv</i>	च	अव् <i>hōb-rāvun</i> , अव् <i>hōb-rāryayun</i>	ditto.
अव् <i>hūmī</i>	होले	अव् <i>hūmun</i> , अव् <i>hūmyayun</i>	sacrifice.
अव् <i>hōmār</i>	हामने	अव् <i>hōmārūn</i> , अव् <i>hōmār- vyayun</i>	appease.
अव् <i>hōm-rāv</i>	च	अव् <i>hōm-rāvun</i> , अव् <i>hōm-rā-</i> <i>vyayun</i>	ditto.
अव् <i>hōn</i>	उत्कटोभयने	अव् <i>hōnyayun</i>	be arrogant, intor- icated.

क	होर hōr	प्रतिराने	अवन् hārun, होयिन् horyaun	*return, give back, repay.
	एन hōn	होये	ह्योय् hōnyauv	*swell, intumescere.
	एर hōr	उपचये	ह्योयिन् hōryaunv	*increase.
	एख hōl	प्रवहारये	ह्योय् hōjyaunv	begin to be in labour (with a child).
क	एख hōev	आदिखलनायाम्	ह्येखुन् hōeyun, ह्येखोय् hōeyayaun	urge on, or excite a dog, &c.
क	एखनाव hōsandv	व	ह्येनोतुन् hōsandvun, ह्येनावोय् hōsand- vyaun	ditto.

* Found in Dr. Elmellie's Vocabulary.

APPENDIX II.

LIST OF KÄÇMİRĪ VERBS ARRANGED ACCORDING TO CONJUGATIONS AND FINAL LETTERS.

As the forms taken by a Kāçmīrī Verb depend partly on the Conjugation to which it belongs, and partly on the final letter of its root, the following list of Verbal Roots is arranged under Conjugations, and then alphabetically according to the final letter of each root.

For the meaning of these roots, and the form of the Past and Aorist Tenses of each, the reader is referred to the List of Kāçmīrī Verbs given *ante*, Vol. LXV, Pt. I, pp. 314 and ff.

FIRST CONJUGATION.

khi, ci, di, ni, hi.

khirk, chak, chik, tak, tuk, tək, thāk, thuk, dak, truk, thyak, thök, drök, phak, phuk, phūk, phrak, bak, brak, çök, çrök, suk, hyak.

jakh, lakh, likh, lëkh.

tsyangg, zäg, tãg, dag, phãg, büg, mavg, ravg, lang, lög, wugg, wölangg, hag.

kharsc.

khãch, tach, buch, bëch, much, rach, wuch, hyachh.

mãj.

tsartã, natã, phitã, martã, wãtã, wutã.

yitãh, kãtãh, pritãh, britãh.

ars, kanz, khqnz, gras, nyawãs, pãs, pãs, prins, bas, bus, bõs, mãs, was, sõs.

kapat, kçt. khat, chãt, tsat, tsãt, tsot, tsãt, çt, pit, prãt, rat, lüt, wat, wãt.

wuñh.

kaç, gaç, tãhãç, tãhãç, tããç, idç, maç, mãç, laç, sç, hyaç.

prig.

kat, khut, nyat, çrut, sçt.

math.

ãrad, gind, gund, pad, pönd, mand, lad, wad, wand, vyand, sãd.

an, ãtãhan, ãn (=an), kãn, kãh, chãh, tããh, tããh, tãhun, sãh, sãn, tãsan, dãn, dãn, pachãh, parãh, pilãh, puãh, prãh, phãh, mãh, mun, mãn, ran, lõh, lõh, wakãh, wan, vyatãhan, wãn.

kyp, khap, gup, chap, tãp, zap, tap, tyap, tap, trap, thip, dap, nap.

chõmb, tãmb, lõmb, trõmb, lab.

kham, cum, dam, lam, wãm, hum.

kãy, dõy, dãy, pãy, lãy, wãy.

alar, ðpar, ðwar, katar, kar, kār, kūr, khār, gar, gār, gēr, gūr, cār, cīr, char, chēr, chōr, jar, jūr, *tear* (be inwardly wrathful), *teār*, *teār*, zar, iār, iōar, ihur, darr, dār, por, pār, pyatar, pār, pair, phir, phukār, phyār, bagār, bar, mañhār, mar (unite), mahār, mār, muṣar, musar, mūr, mūr, yār, yēr, rūwar, laiār, lār, lūr, wathar, war, wahār, wār, wiṣār, wōkhar, wōthar, wōphar, wur, wusar, wōr, çēr, sandar, sandār, sar, sār, sōr, haḥar, hār, hōr.

ansar, abar, āsar, āṣar, āḍar, kansar, khaṇḍar, gansar, grāṣar, chaḥar, chindar, chōṇar, chōṣar, *teṣṇar*, *teḍkar*, *teyatar*, *tehyatar*, *tehyavar*, *teḥṣar*, *siḥar*, *suvar*, *zōvar*, *zōjar*, *ḍakhar*, *ṭaṭar*, *ṭaṇar*, *tiṣar*, *trōṣar*, *iḥasar*, *dāṇar*, *dōḇar*, *dūntaḥar*, *nāṇar*, *nāṣar*, *nikar*, *nōmar*, *nōvar*, *nōmar*, *paṣar*, *pasar*, *paṣhar*, *pāsar*, *piṣhar*, *puṣar*, *pūṣhar*, *phasar*, *phāsar*, *phuṣar*, *baḍar*, *banasar*, *balar*, *bāgar*, *bājar*, *bēṇar*, *bramar*, *manasar*, *maṣar*, *māṣar*, *mōṣar*, *mōṇḍar*, *mūntaḥar*, *yaṣar*, *ṛaṣhar*, *waḍar*, *vṣar*, *vōṇar*, *vyāṣhar*, *vyāḍar*, *vyāṣar*, *vyavar*, *wōwar*, *rūḇar*, *saṇar*, *sansar*, *sṣar*, *sōmḇar*, *haṣar*, *hōkhar*, *hōḇar*, *hōmar*.

ahal, khōl, gāl, chal, *ṭāl*, *ṭayakkhal*, *ṭeyall*, *ṭahal*, *sāl*, *sāl*, *ṭāl*, *ḍāl*, *ṭāl*, *tāl*, *tul*, *tōl*, *thal*, *ḍal*, *nyaggal*, *pal*, *pāl*, *bōl*, *mal*, *lōl*, *wal*, *wāl*, *wōlal*, *sūmbāl*.

āyav, ārav, ālav, kamav, kōkav, k^oṭav, gilav, gyav, gulav, chōkav, z^orav, ṣōkav, ḍakhav, ḍulav, tav, trōmbav, ihav, dabav, dav, dōgav, d^onav, nēchav, pākav, pyav, pīnav, pōrav, phālav, phēṭav, phirav, manav, milav, mōlav, mōrav, ranzav, rinsav, r^okav, laṭav, lalav, liṭhav, lyav, wasav, wanav, wav, vyav, wōhav, sagav, sōkhav, surav, sulav, h^osav.

abasāv, arṣāv, alarāv, ðparāv, ðwarāv, kaparāv, kamandāv, krāv, khōkhalāv, guzarāv, catāv, cāv, cukāv, chāv, *ṭaḍg^onāv*, *ṭagav*, *ḍulanāv*, *tāv*, *tōvarāv*, *trakarāv*, *trag^onāv*, *trāv*, *thāv*, *dāv*, *dōg^onāv*, *dōdarāv*, *d^oṣrāv*, *nahāv*, *nāv*, *nyāv* *pachatāv*, *paṣāv*, *parkhāv*, *parzanāv*, *pāv*, *pilanāv*, *prazanāv*, *prāv*, *pharkāv*, *baḍāv*, *baṣkāv*, *bāv*, *mardāv*, *milanāv*, *muṣarāv*, *musarāv*, *mūrāv*, *ranzanāv*, *rūwarāv*, *laiāv*, *laḍāv*, *watharāv*, *wahārāv*, *wōkharāv*, *wuḍāv*, *wōtharāv*, *wusarāv*, *çag^onāv*, *saganāv*, *saiāv*, *sandarāv*, *sāv*, *sōkhanāv*, *hāv*, *h^osanāv*.

qad^orāv, qans^orāv, qab^orāv, qḍ^orāv, kans^orāv, khaṇḍ^orāv, gans^orāv, grāṣ^orāv, chaḥ^orāv, chaṭ^orāv, chiv^orāv, chōṇ^orāv, chōṣ^orāv, *teṣṇ^orāv*, *teḍk^orāv*, *tehyat^orāv*, *tehyav^orāv*, *teḥṣ^orāv*, *siḥ^orāv*, *su^orāv*, *zō^orāv*, *ḍakh^orāv*, *ṭaṭ^orāv*, *ṭaṇ^orāv*, *tiṣ^orāv*, *trōṣ^orāv*, *trās^orāv*, *trōṣ^orāv*, *iḥas^orāv*, *dāḍ^orāv*, *dāṇ^orāv*, *dōḇ^orāv*, *dūntaḥ^orāv*, *drōg^orāv*, *d^oṣrāv*, *nāṇ^orāv*, *nāṣ^orāv*, *nāṣ^orāv*, *nik^orāv*, *nōm^orāv*, *nōv^orāv*, *nōm^orāv*, *paṣ^orāv*, *pas^orāv*, *paṣh^orāv*, *pā^os^orāv*, *piṣ^orāv*, *piḥ^orāv*, *puṣ^orāv*, *pūṣh^orāv*, *phā^os^orāv*, *phuṣ^orāv*, *baḍ^orāv*, *baḍ^orāv*, *banasarāv*, *bal^orāv*, *bāgarāv*, *bājarāv*, *bēṇ^orāv*, *bramarāv*, *maṣ^orāv*, *manasarāv*, *maṣ^orāv*, *māṣ^orāv*, *mōṣ^orāv*, *mōṇḍ^orāv*, *mōḍ^orāv*, *mūntaḥ^orāv*, *yaṣ^orāv*, *ṛaṣh^orāv*, *lyāḍ^orāv*, *lūk^orāv*, *waḍ^orāv*, *vṣ^orāv*, *vōṇ^orāv*, *vyāṣh^orāv*, *vyāḍ^orāv*, *vyāṣ^orāv*, *vyavarāv*, *wu^ok^orāv*, *wu^oy^orāv*, *wōw^orāv*,

ter, fur, qu, rir, rur; lir, sir, sur.

des, bas, mus, was, cas.

kʰəh, kʰah, ɣʰəh, tɕʰəh, pʰəh, pʰuəh, muəh, səh.

that, pak.

tag, lag, phng.

gats'h, (be proper).

[paɪaɪ], phaɪ, phuɪ, rɔɪ (also 3)

with.

сарад

now, crap. (Both the

khar, tar, [prāh]

böy. räv.

[nao] [t]

ā, ēhas, phas, bas, [bā], las, l

68h.

●●●●●

si, pi, yi.

grak, camak, tšök, tšik, čök, nik, lök, wök.

thəq, tənq, drəq, səq, srəq.

back.

mandach.

ats, arōts, tsōts, tsāhōts, tsats, mōts, lōts, onōts.

atəh, ɔatəh(ɣo).

tēs, pas, bāwas, brns, rans, lns, wus.

kʷi, kraʃ, gʷamaʃ, guraʃ, t̪əhyəʃ, t̪əhōʃ, lōʃ, naʃ, paʃ, piʃ, pʀakʰəʃ, mōʃ, rōʃ (also second), wōʃ, haʃ.

kāṣṭh, kuṣṭh, krāṣṭh, kṛamaṣṭh, sṣṭh, ṣyaṣṭh, ṣṣṭh, dṛṣṭh, nṣṭh, paṣṭh, pṣṭh, brāṣṭh, māṣṭh, vyaṣṭh, ciṣṭh, criṣṭh, hṣṭh.

aḡ, pəḡ, baḡ, buḡ, mōḡ, rəḡ, lyəḡ, wuḡ.

təras, prās, rəs, wuṣṣ.

chat, sət, tat, mat, rət, lət, wōnnat, sət.

pāth.

and, tund, thad, pyad, bād, brād, wud, syad, çōd (this is a better spelling than çōddh).

āman, kām, kyann, kṛhan, gan, guman, chan, chōnn, tṣhṣṣhan, tan, ṣṣlan, nan, pākan, pran, ban, basan, bākhan, byann, lahan, ləhan, wōgan, wun, piḡn, san, syann, hān, hāman, hōn, hən.

kāmp, kup, nṣp, pap, paṣp, yōp, wup (optionally in Pluperfect), vyap, ṣrap (optionally in Pluperfect), hap.

wuph.

kōb, gōb, tyamb, ḡub, tyamb, phab, ramb, lūb, ṣūb.

garm, tṣam, tham, nam, bram, wōm, ṣam, sam, ham.

biy, ləy, wuy.

adər, yīr, kahar, kāṣar, kāyar, kāwər, kṣr, khōkhar, khōr, gīr, gōwar, cōkhar, tṣar (increase), tṣhar, siḡgar, sōḡgar, sōsar, ṣahar, ḡar, tṣr, trakar, trōr, thar, thṣṣhar, thār, dar, dōdar, dūr, dōr, nēr, pīr, pōr, phahar, bahar, bābar, bigar, mōḡər, mōr, lyadər, lōr, vyḡdər, vyalar, vyasar, wukar, wudar, wōbar, sakhar, sāgar, syandər, sīr, sōsar, hakar, hṣndər, har, hər.

al, kal, kumal, kōl, khal, ḡāgal, ḡel, ḡrāgal, chōkal, zal, ṣal, ḡyal, tambal, ṣil, nil, pil, piṣal, pōl, prasal, phṣṣhal, bal, mamal, mōkal, wigal, wōzal, wōtal, wōṣal, wōl, ṣahal, hal, hṣkal, hīl, həl.

chiv, tṣhyav, zuv, nav, rav.

trōṣ.

āwas, ḡōs, tras, pis, prus, ras, lis, vis, wōlas, wōs.

ḡōh, ləh, wuh.



CORRIGENDA TO THE LIST OF KĀÇMĪRĪ VERBS.

The following alterations in the List of Kāçmīrī verbs have been suggested by further study since its preparation. They are printed on only one side of the paper, so that they can be cut out and inserted in the proper place:—

अह् *aḥh*. According to my Paṇḍit, the Aorist is अहोय् *aḥhyauv*.

For अह्, read अह, and so throughout.

अर *khar*. The meaning is 'be disliked.'

For अर *khul*, read अर *khul*. The Aorist is therefore अरय् *khōjyaun*.

अर. The transliteration should be *khāns*, and so throughout.

अर *grōḥ*. The true meaning is 'to be splashed out.'

अर *caṣkhar*. A better spelling is अर *cākhar*, and so throughout.

अर *ḥar* (be inwardly wrathful). The Past is *ḥarās*, and the Aorist अरय् *ḥaryāyas*, see pp. 220 and 234. Omit the words 'Past Part.' in the 5th column.

अर *ḥuv*. In column 1 alter अ to अी आ or अ. In col. 5 strike out 'only used in fem.', and substitute, 'see p. 214.'

अर. The translation should be *ḥāḥḥan*.

अर *ḥāḥḥ*. Omit अ in col. 1, and अर *ḥāḥun* in col. 4.

अर and अर are wrongly placed in alphabetical order.

अर *tar*. The true meaning is 'to be crossed.'

अर *tyamb*. The Aorist is *tāmbyaḥyas*. See p. 234.

अर *tuḥ*. In col. 5 for 'left,' read 'lift.'

अर *pəṭhər*. For अर read अर.

अर *palas*. The Aorist is अरय् *palasauv*.

अर *phit*. In col. 1 insert 'अी आ.' The Past is अर *phitās*, and the Aorist अरय् *phitāyas*. See pp. 220, 226, 227, 234.

फुङ्ग *phup*. An alternative form is फङ्ग *phōp*. The entry in the first column should be जो भा. The Past is फुङ्ग *phuṣṣ*, and the Aorist फुङ्गेव *phuṣyāṣ*. See pp. 220, 234.

फुङ्ग *phuḥ*. The entry in the first column should be जो भा. The Past is फुङ्ग *phuḥṣ*, and the Aorist फुङ्गेव *phuḥyāṣ*. See pp. 220, 234.

बर्काव *barḥāv* should be बर्काव *barḥāv*.

बुङ्ग *bōḍ*. The Past is बुङ्ग *bōḍṣ*.

बोङ्ग *bōṣ*. Insert क in col. 1.

मर्ग *marḥ*. In col. 1 insert जो भा. The Past is मर्ग *marḥṣ*, and the Aorist *marḥyāṣ*. See pp. 220, 226, 227, 234.

मङ्ग *mōḥ*. Strike out the forms for the Past. The Aorist is मङ्गेव *mōḥyāṣ* or (according to my Paṇḍit) मङ्गेव *mōḥyāṣ*. See p. 226.

मोरव *mōrav*. In col. 1 alter क to जो भा or क. The Impersonal Past is मोरव *mōravṣ*, and the Impersonal Aorist मोरवेव *mōravāṣ*. See p. 214.

रङ्ग *rans*. According to my Paṇḍit, the Aorist may optionally be रङ्गेव *ranṣyāṣ*. See p. 226.

लङ्ग *las*. According to my Paṇḍit, the Aorist may also be लङ्गेव *laṣyāṣ*. See p. 226.

ल्यङ्ग *lyatḥ*. The Aorist should be ल्यङ्गेव *lyatḥyāṣ*. See p. 226.

लोङ्ग *lōṣ*. The Aorist may optionally be लोङ्गेव *lōṣyāṣ*. See p. 228.

वोङ्ग *vōḥ*. The Past is वोङ्ग *vōḥṣ*.

वाङ्ग *vāt*. The transliteration of the Aorist should be *vātḥyāṣ*.

वुङ्ग *wuḥ*. Insert जो भा in col. 1. The Past is वुङ्ग *wuḥṣ*, and the Aorist वुङ्गेव *wuḥyāṣ* or वुङ्गेव *wuḥyāṣ*. See pp. 220, 224, 227, 234.

वुङ्ग *wuṣ*. According to my Paṇḍit, the Aorist may optionally be वुङ्गेव *wuṣyāṣ*. See p. 226.

चङ्ग *ṣōddh*. A more correct spelling is चङ्ग *ṣod*, with an Aorist चङ्गेव *ṣōdyāṣ*.



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